RACE AND SOCIAL REVOLUTION

Twenty-one Essays on Racial and Social Problems

BYRAM CAMPBELL

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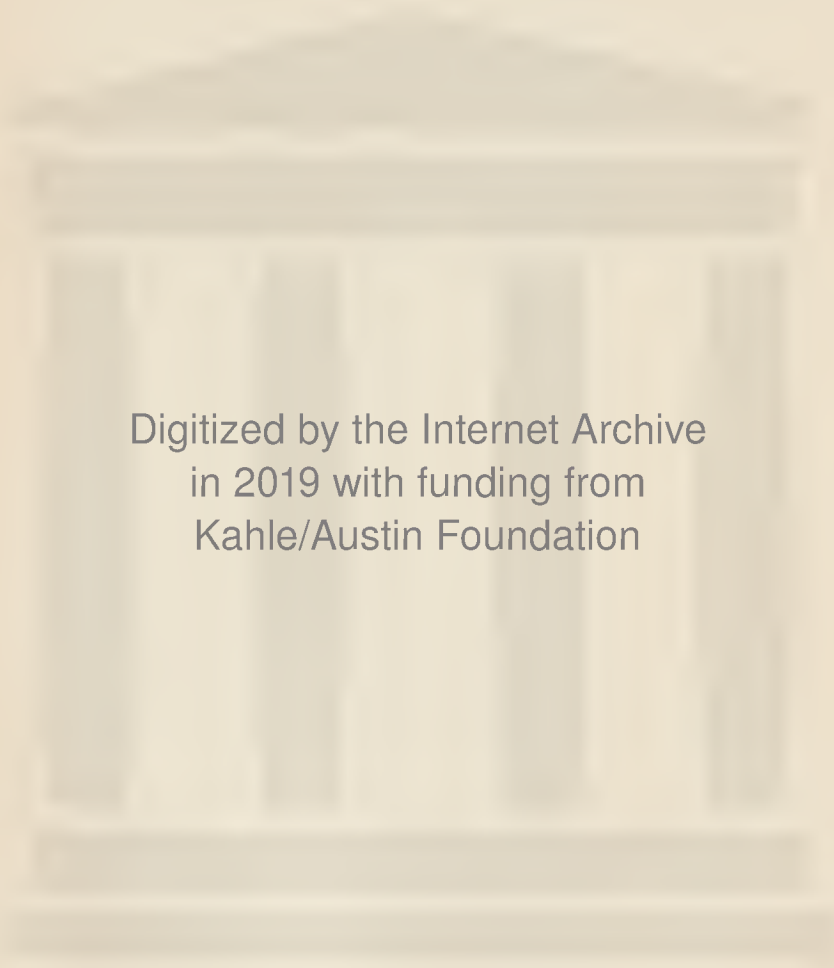
This work is a lively though profound study of the biological, sociological, and moral issues of the most controversial issue of our age—that of Race. It is more comprehensive than either of the author's previous books in the same field of thought, *American Race Theorists* (1952) and *The World of Oneness* (1956).

Outstanding in the present volume are the Chapters on "Tropical Peoples", "Refuge Areas", and "Jazz". These three chapters alone are sufficient to make it a work of enduring value. They present the Race controversy in a new light.

Race and Social Revolution will increase the prestige of one of America's foremost authorities on Race and related subjects.



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To

CHARLES SMITH

advocate of a better human race

PREFACE

The beliefs of our countrymen concerning *race* have undergone a revolutionary change within the past generation. The following essays deal primarily with the issue of whether or not this change of outlook is justified on the basis of either facts or morality.

Though the essays can be read separately, the reader should be acquainted with the contents of the one titled *The Impact of our Monists* in advance of reading those which follow it. Some advantage will accrue to those who read the essays in the order of their presentation.

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BOOK ONE

THE BIOLOGY OF RACE

I

THE SIGNIFICANCE OF BLONDNESS

In my study, *American Race Theorists,* I have shown that the Nordic has often been regarded as an ideal for white groups, and that this "advantage" has aroused extremes of feelings in some non-Nordics. Here I wish to show, among other things, that Whites represent an ideal with a world-wide appeal, and as a consequence a storm of passion is being stirred in dark skinned races. Though these dark people are apt to blame our exclusiveness for their intensity of feeling, the real cause is their profound feeling of inferiority. There can be no real improvement in this situation till dark races change their attitude. This because, as will be shown in an accompanying essay, mongrelized groups, the product of dark and light peoples, are also torn by divisions.

That coloring of humans has a tremendous psychological or emotional impact is everywhere evident. However, there are two factors involved: first, "eye appeal"; second, belief in the inherent *worth* of people of different coloring.

In the following appraisal of the *worth* of blondness, the reader will discover that my position is a moderate one. Aside from the question of appearance, the "significance" of blondness is that it indicates blood of the Northland. This emblem, then, is apt to stir men deeply. Let us try to evaluate such an inheritance.

There is evidence that throughout the animal kingdom, *higher* biological types of animals, as well as humans, are found *away* from the tropics. Therefore, unless we become completely dominated by the totalitarian concepts of extremists bent on making us all as one, that idea will not die.

Blondness, then, in the case of humans, is an emblem of the Northland. Let us turn to a brief consideration of physical structures, for these have greater significance than emblems. The structures in question have to do with the cranium or brain case, the lower jaw, and the facial bones. Their significance will be dealt with in an accompanying essay. With respect to these structures, blonds have no monopoly on advanced forms, and Northwestern Europeans—the basic stock of America—appear to be equally evolved. Significant as these structures are, their similarity or even "identity" does not automatically indicate equality for either individuals or groups, as we shall discover in other essays.

There is no evidence to indicate that any of the northern races have ever been "pure" blonds. Rather, evolution appears to be tending, with northwest Europeans, towards blondness. Judging by early literature, blondness may have been furthered by sexual selection, for such types have been admired.

The classical Nordic, at least in ideal form, will not only be blond but will be the possessor of an oval face and have an oval rather than a round head with regular features. He tends to be rangy rather than stocky, though he may be well set up and be muscular. Except for coloring, the enumerated features as to head and face are so similar to those of the Mediterranean race that it is believed, by many anthropologists, that he represents a bleached member of that race.

The classic type of Nordics is the one that has been fea-

tured, as an ideal, in tale and legend as well as in racist theory.

Pure Nordic types are scattered around the world. They may be found from the Atlas Mountains of northwestern Africa to southeastern Russia. They are of common occurrence in most of the northwestern part of Europe and over a large section of central and northwestern Russia, though their homeland is considered to be the Scandinavian countries. This is the area of their present concentration. The racial purist, however, does not recognize all blond Northern races as true Nordics. Many Finns, for instance, have facial structures that are much too heavy and broad, while those of many Slavs are too round to qualify.

Unless we are willing to go against evidence, it is difficult to deny the Northerner—or at least those showing signs of Northern blood—a certain priority in some fields. Genghis Khan had red-brown hair, and probably blue or green eyes. Alexander the Great had bright red hair. Lin Yutang translated some Chinese fiction, and named his book *Famous Chinese Short Stories*. One of these is a ninth century tale called *Curly Beard*. Its principal characters are two Chinese military leaders, both with red beards. Though the account is fictional, such a type must have impressed the Chinese author with the fact that they possessed great powers, for all of the remaining characters are obviously pure Mongolians. If the blood, or more correctly, the genes, of men of the North did not play a peculiar part in the situations just reviewed, we must stretch the element of mathematical probability to a fantastic point. A vast though largely scattered amount of other literature pointing in a generally similar direction can be found. This subject arouses such extremes of feelings that for many years it has been all but completely neglected, particularly in our country.

Some years ago racists attributed the greatness of Greece and India to Northerners who had entered these countries. This theory caused such a protest, particularly during the period of hysteria preceding World War Two, that probably most of our citizens have abandoned it. For information on these situations, I pass up the racists and turn to an historian for Greece, and to two philosophers writing jointly—one of these being an Indian—for our information on India.

That eminent historian and man of moderate outlook, Crane Brinton, tells us it is clear that the (early) Greeks were Northerners from the Danube Basin, or even farther north, and that their language was related to the language of the Germans, Celts, and Slavs. These groups invaded or immigrated into Greece—probably over a long period of time. There they found a group with whom they probably mixed.

After an initial dark period such as usually follows the conquest of what was probably a more culturally advanced group by one less advanced, the mingled group began to find themselves, and were feeling the stirrings of the ferment that was to lead them to their future greatness, as early as the eighth century, B.C. This was well in advance of the fifth century, when Athens and the surrounding territory of Attica were to reach a certain cultural apex.

We now call on Sarvepalli Radhakrishnan and Charles A. Moore, joint authors of *Indian Philosophy*. We learn from them that though the Vedic period of Indian philosophy is somewhat obscured by the passage of time, it may be placed at approximately between two thousand five hundred and six hundred, B.C. This is the time when Aryans from central Asia were settling in India and gradually developing their Aryan culture and civilization. Though not what

technically might be called a philosophical age, it determined the tone—pointed towards aims which Indian philosophy has since debated.

I believe that most of those who deem the Northland to have been the cradle of that which they consider to be superior in humanity have failed to weigh all factors. The *North,* possibly, yes; but *not always* the North. Who sees superiority in the Laplanders? The Lapps, as we shall see in a later essay, occupy what may be called a marginal or refuge area. And while such areas are usually found near the tropics, here we find an exception. And there are others. Who, other than race equality zealots, find any particular worth in Eskimos? The quite primitive Anki live well to the north. No one but a race equality fanatic is impressed by *any* of the types originating in tropical lands.

Most observers sympathetic to Nordics believe that they have an innate love of nature. Though such a love can be shown to be widely distributed among peoples, Nordics appear to have it in a heightened degree. To show that this is so, let us develop some lines of evidence. We discover that brunettes are relatively more numerous in large cities; that blonds tend to predominate or are relatively more numerous in small towns and in the country. It was once believed that such was due to the fact that our later immigrants, who were more brunette, tended to settle in large cities. Where this has not been the case, studies have shown that the same rule applies, although possibly in a less striking fashion. A similar predominance of brunettes over blonds has been noted in European cities. What is back of this situation? Ripley suggests the possibility that brunettes have more vitality, and that this is the predominating factor. Has it been proved that city life requires more vitality than country life? We find that blondness tends to increase as we

go north. Most men will agree that the northern climate requires great vitality. John Beddor believes that blonds tend to wander and emigrate, that blond children (probably because of innate restlessness) are more difficult to raise in cities. An alternative explanation of my own, which, however, I cannot prove, is that brunettes have become more "domesticated", probably because their darker complexion suggests their origin was in the south, where, no doubt, their ancestors had greater opportunity for leisure and became adjusted to a more sedentary life.

One can show, statistically, that blonds differ from brunettes in susceptibility to certain diseases. It is not known whether the difference in complexion *causes* these differences. Other factors may be genetically linked with the differences in complexion.

Nordics, in estimates of their own race, often comment on their love of the country. We might dismiss such claims as but the products of racial pride could it be shown that they claimed this to be a quality indicating superiority. So far I have not encountered any such claim. On the other hand Madison Grant, while not deploring the Nordic's love of nature, believes that it handicaps him for many aspects of modern life. Pile, the Englishman, simply remarks on a great capacity of Nordics for describing nature.

In case we have developed some evidence satisfactory to at least some of our readers that the Nordic is apt to be strongly endowed with a love of nature, what is responsible for it? I believe that a plausible explanation is that such a factor has had a bearing on survival. Evolution, operating through methods and mechanisms which we need not here discuss, usually is able to produce organisms amazingly well adjusted to their environments. Let us see what this would call for in the inhabitant of the North.

In a land of many storms, the Northerner must develop a joy in combat, particularly with nature. The "better adjusted" may even become intoxicated with nature's dramas, the vast roll of her northern seas in storm; her skies with wind-torn clouds may inspire him. He develops a capacity to love her lands of wild and rugged grandeur.

Let us now consider the white brunette. Havelock Ellis believes that blondness is not so prevalent among the English aristocracy as is commonly believed. This he attributes to a belief that the white brunette is better looking than the blond. In this connection, note that Ellis, who of course is white, claims for himself the impartiality of the "mongrel" —he apparently being of an intermediate complexion for Whites. My own belief is that there are two factors involved in this situation: that of eye appeal, and that having to do with worth or superiority. Let us consider these matters separately. First for the question of eye appeal.

The light-skinned brunette possesses in physical make-up a maximum of "color" contrast. Such, as is well known to the artist, "draws" the eye. Also, a bright color, such as red, establishes a similar magnet.

Many years ago I read an account by a judge who sat in a divorce court. He made the observation that *correspondents* represented a checker board of red and black, for he had found that it was those with hair of these colors who were preponderantly named as correspondents. As these types are in a great minority, his observation has great significance. To explain this strange situation, we offer three different theories. *First:* these types of humans are innately wicked. This we reject. *Second:* their "drawing" ability is based on the fact of their scarcity. Like precious stones, their value might be based on their rarity. This theory may have some basis in reality. I prefer the *third;* which is *eye*

appeal. This has great power to influence emotions. Eyes are drawn to these types.

This same judge found that the golden blond occasionally was found as correspondent, while brown-haired individuals played such a part but rarely. I believe that the judge's conclusions on blondness can be borne out by further observations. As an example, I, who do not consider that most blonds have "eye appeal", occasionally encounter one with tantalizing beauty. As in our age answers are sought to all questions, even those revolving about blonds, I would like to comply with this drive by giving an answer or some precise answers. But I myself am mystified. Possibly this is simply a case of being dazzled by a super harmony of golden hair and fair skin. Or there may be deeper factors involved.

Turning to the evidence of story and myth, of popular sayings combined with strange happenings, it appears that other observers have felt *a certain something* with respect to blonds, the nature of which they cannot put into words. Is the appeal to eyes alone or is there some primitive racial urge that drives towards such a quality? Possibly at this point we should quietly retire or beat a hasty retreat to avoid the wrath of our "advanced" groups who have given their final word against all these pernicious frivolities. But, then, *are* they frivolities?

Let us remark that coloring must remain but one aspect of beauty. Often dramatic or beautiful coloring may even intensify ugliness of facial structures, by holding our eyes on these.

The white man appears to be leaving his imprint on the Orient, in that these peoples are accepting his ideal as their ideal; for there is evidence that Asiatics prefer their own members who more nearly approach the European ideal.

Over much of Asia there is but little difference in complexion; so that this particular factor cannot operate in all areas. The preference, then, is expressed in a choice of those of more pronounced Caucasian appearance.

What eventual effect will such selection have on Orientals? If we ever recapture our ability to think rationally in the field of human *differences,* this should provide an interesting subject for the future anthropologist interested in the interplay between psychological factors and physical anthropology.

Our city has quite a number of Orientals, mostly Japanese, and probably the great majority of them were born in America. I quote from my own notes, made after a visit to one of their stores.

Sep. 20, 1954

Today I was in a magazine shop on First South, run by some Japanese. I was looking at a stand towards the back of the store, devoted to Japanese or Chinese paper-cover books or magazines. I counted twenty-one of these which had pictures of Oriental girls, probably Japanese. All but one or two were in color, with skins as fair as those of any white girl. Though all could be recognized as Orientals, there could be no doubt but that the artists who created the pictures had given them a relatively Caucasian look.

While the white man's prestige in connection with his military might may be fading, I believe from this and other evidence which I am accumulating that his social prestige as a physically ideal type is increasing.

I might add to my original notes the fact that subsequent observations show that this general rule is persisting. I have observed light skin, though not so pronounced, in recently made statuettes of Japanese.

I have been reading two accounts by American Negroes

who visited India and found its inhabitants preoccupied with problems revolving about *color*. Indians appear to be in the grip of a profound sense of inferiority and deeply resent the sexual aloofness of the white races. Five thousand years of their own thought—some of it of the highest order—is brushed aside to better concentrate on this trivia. Or is it trivia? What should be a proud heritage is, for the moment at least, all but forgotten.

At the height of her film career, our platinum blond, Jean Harlow, is said to have created a sensation in India. This, to them, exotic quality, this beauty combined with strangeness, this something that told of another world, apparently had an irresistible attraction for them.

I recently saw a film showing natives of New Guinea. The natives had peroxided their hair, and, as the commentator remarked, sometimes tinted it. No doubt this is because of memories of Allied soldiers with whom they had come into contact during World War Two.

As is shown by Carlton Coon, Ethiopians do not overlook questions of color. He says of them: . . . "[they] are extremely conscious of differences in skin color, and divide themselves into four groups: 'Yellow', 'Yellow-Red', 'Red' and 'Black'." I believe that we may be all but certain that these divisions reflect social and sexual preferences; otherwise, the intensity of feeling indicated would not be present.

Gunnar Myrdal, a socialist with strong international leanings and a race equality zealot, told that when he recently visited the capital of an Asian country he found two society journals obviously based on similar publications for upper class American Negroes. We also learn from him that the dolls bought by Chinese parents in Singapore, or by Indians

in Bombay or Calcutta, do not have black hair and eyes but rather fair hair and blue eyes.

I sometimes correspond with a German, now living in Argentina, and in one letter told him of my conclusion that white men, though they are being pushed out of the East, are leaving their stamp on its people—this being in the nature of a Caucasian ideal for them. In reply I received a letter in which he told me that Professor Hans F. K. Gunther had studied the reaction of Asiatics to the Nordic type and had written a book covering the subject. My correspondent's letter was based on Gunther's findings. I quote the following from the letter:

> It seems as if the ideal of fair hair and blue eyes is very old in Asiatic nations, even in such who today have little or no traces of Nordic blood. In India all gods are represented as fair haired, in the Turkish nation the ideal of beauty is fair, the old sultans preferred Caucasian girls for their harems for being fair. This ideal—one may call it "the fair hair of the gods"—must be very much older than the colonial occupation of European nations after 1500.

As we shall find in later essays, though biologists often disagree in the areas of precise classification, they have developed a great body of knowledge about which they are in essential agreement. If in dealing with human beings we followed the same principles as they employ in making judgments concerning lower animals, we would arrive at conclusions quite different from those prevailing in this country today. The writer on the peoples of the northland is particularly handicapped. Foreign language accounts of these peoples, unless they be of a neutral or derogatory nature, rarely find their way into print in this country. In

these essays we are going to try to find the basic reason for our deplorable ignorance about ourselves.

In connection with Havelock Ellis' evaluation of beauty, we found him telling us of the class into which he falls. I shall follow his example. My hair is, or was, red.

II

RACE AND MONGRELIZATION

It has not been possible to give an entirely satisfactory definition of *race*. Some race equality zealots have pounced on this fact to try to undermine our belief in the very conception of race. Their position is unjustified. The competent biologist recognizes that his science suffers from similar limitations in all directions. It seems probable that the limited worth of definitions in these fields is due to the fact that they attempt to encompass too many phenomena by too few words. In spite of these limitations, definitions of race have a suggestive value. Let us consider a few of these.

> Grosse says: "By race, anthropology means a major group of humans which are bound together by a common heredity possession of a different congenital, physical, and psychical *habitus* and which differ from other groups of the sort." [1] Tandler tells us that race is a "group of individuals of the same species, and is distinguished in the manner characteristic of parents. When the crossing is within the race the racial traits are preserved; when the crossing is between different races preservation only of the traits of the species is assured." [1] Scheid offers the following: "Those groups having their own peculiarities by virtue of selection within the species obviously represent what are races." [1]

Sir Arthur Keith considers an inbreeding group to be a race, and informs us that any group, tribe or nation which

represents the progeny of a common ancestry is a race in the strict meaning of the term. He tells us, further, that a people which can be distinguished by its physical features is also called a race, though this is a late use of the term.[2]

We learn from Keith that the change in viewpoint in which physical characteristics came to dominate the conception of race first occurred in 1893, and that this greatly disturbed the older anthropologists. Keith believes that Huxley, by his clear and vigorous arguments, was a leader in this change. I might add that the newer outlook is now the generally accepted basis for determining racial divisions.

Here we need an added term, for both of these understandings should be preserved. Keith's emphasis on the importance of inbreeding groups is not only valid, but of the utmost importance. These groups are, as he points out, "race-making". We must recognize that, given time, they would probably develop a new variety or sub-race, or, with greater time, a new race.

Incipient races, considered as Keith's inbreeding groups, need not be equal in any respect, even if picked by random means from a large original group or race. As shown by Keith, Dr. G. Morent "tabulated the statures of 700 soldiers recruited in Lancashire, taking hundred by hundred in the order of recruitment. Each hundred was different from the other in the distribution of stature and, we may presume, in the hereditary genes which control stature." It is highly probable that the groups would differ in innate intelligence and in the genes controlling this quality. Differences might also be augmented over a period of time through selection, either natural or socially inspired. In such situations we see foundations being laid for all-around racial differences.

As we proceed we shall find that in biological fields,

including anthropology, differences in appearance indicate innate, or genetic differences. These may be minor or extensive. In any case, I do not see how *anthropology* can do without a conception of race based on physical differences. Dr. T. D. Stewart believes that efforts to minimize physical differences as a basis for racial classifications have been inaugurated by certain geneticists, and are unjustified. But more of this as we proceed.

Sometimes the great divisions of mankind are referred to as primary divisions or major races. These are often limited by anthropologists (for convenience) to three—the *Whites,* the *Browns,* and the *Blacks*. Though most anthropologists, as we shall later find, object to naming our white group, Caucasians, we may do so. We may identify the Browns as the Mongolians, even though this leaves many Browns unaccounted for, and the Blacks as Negroes.

S. L. Washburn shows that because humans now run to the billions in numbers they cannot be considered individually, though to gain an understanding of them a sampling system may be properly employed; and that, because mankind is divisible into great groups, a small number of individuals may be substituted for such groups. This will not mean that groups will not vary within themselves. As Washburn shows, one Bushman looks more like another than either looks like a European or a Mongolian, and racial classification allows of a *sampling system* whereby we may become familiar with the superficial physical characteristics of billions of people in a remarkably short time.[1]

Every normal person can distinguish between numbers of the primary or major races. The primary races, however, may be divided into sub-races; in which case, specialists in physical anthropology may disagree on what represents proper criteria on which to base the subdivisions. Thus, the

system, when applied to sub-races, may be carried so far that it begins to break down, due to overlapping of characteristics. At the same time, as Howells has pointed out, the differences in the major divisions are based in such antiquity and are so difficult to interpret that most anthropologists, instead of dealing in these ultimate divisions, are apt to concentrate on minor divisions or even local types.[3] Here, then, we find writers concerned with subtleties. Such situations are apt to lead to disagreements. And while such disagreements, properly reviewed, may lead to progressively improved understandings, our race equality zealots have done their best to employ such differences in opinions, in improper ways. This is another situation where zealots are trying to mislead us, for they claim that such differences in opinion show the invalidity of race division.

As we are dealing with a science (biology) in which classification plays a big part, let us pause to witness some of the difficulties that the classifier is apt to encounter. An obvious division of living forms calls for placing them in one or the other of two divisions in either the plant or the animal kingdom. If we follow the members of these groups to their simplest forms, we eventually find tiny organisms, which, we discover, may be classed in either kingdom—or in both. Such a situation does not invalidate the conception of division; nor does a difference of opinion among classifiers.

The foregoing will serve to introduce the subject of differences of opinion among honest and qualified observers in biological fields. But not all who write on race are either honest or qualified, as we shall now observe.

During the height of the drive inspired by our race equality zealots, every effort was made to convince us that races differ only in the color of their skins. A magazine of national circulation printed an article in which the claim was

advanced that, aside from skin color, races are absolutely identical.[4] It seems to your author little short of criminal that a periodical should show such a willful or careless disregard for facts; and this in an area of the profoundest importance. The article was signed by a woman (judging by the name) who claimed to be an anthropologist. No doubt I should add that this magazine, throughout the years, has been a consistent crusader for a belief in human oneness.

Besides the racial differences more particularly covered in the accompanying essays, these being size and structure of brains, as well as the structures of cranium and jaws, we find that races differ in the proportions of their pelvis as well as in the curves of their spines. Racial differences in proportions are also found in the rib basket and even the size and shape of the ribs. The limb proportions of different races are apt to vary widely. Carlton Coon has shown that the Mongoloid eye is due to the forward attachment on the skull of the temporal muscle, pushing the eye socket forward and making it shallow. Differences are found in the case of the major divisions of humanity in the form, texture and color of the hair, and a qualified technician can tell these divisions from hair samples. Washburn shows that the facial muscles of Europeans, Mongolians, and African Negroes are quite different. He suggests that new anatomy books be written to cover the latter two groups.[1] Nor has this appraisal dealt with any but differences verifiable by visual observations.

To throw still more light on the relative extent of differences in human stocks, let us turn from anthropologists to biologists, who have a much broader outlook on problems involving race and species. Most of these, when considering humans, remark on the relatively great divergence of human stocks.

Due to technical reasons which will presently appear, the question of whether the divisions of humanity are such as to call for their being classed as *races* rather than *species,* is of importance to us. Washburn tells us that the reason for classifying men as *races* rather than placing them in separate species is that they intergrade; and that if there were no intergrading types between Bushmen and Europeans, classifiers for museums, using the same methods as in the case of monkeys, would divide humans into separate species. He amplifies on this subject. We learn from him that, as classification is now employed, it is not inability to interbreed but lack of intergradation that determines that a group belongs to a *species.*[1] He further shows that the history of this situation is worth noting and that species of monkeys were seen living in the same locality, with no hybrids to be found. At that time it was assumed that any monkey would mate with any other, though this idea has since proved to be false. The earlier idea therefore was that different species must be mutually infertile groups.

Now let us see what another competent authority says with respect to the great divergences in human stocks. Dr. R. Ruggles Gates wrote a book dealing with human races (though published in 1948, it is now out of print). I therefore refer to an account of Gates' beliefs, as given by Robert Kuttner.[5] We learn from Kuttner that Professor Gates believes that races differ so much that they represent separate species! Rather than gathering them all together in the class, *Homo Sapiens,* he classifies them as *Homo Caucasicus, Homo Africanus,* and *Homo Mongoloidus.*

It becomes obvious that it makes little difference in the case of humans whether we class the widely divergent stocks as *races* or *species. Great differences exist,* and it is this fact that is of importance to us. These differences cannot

be eradicated by the technical device of placing all humans in a single species. Due to this technical point, some men who are ignorant or arbitrary declare that it is safe for all races to interbreed. As we shall find, their claim is false. In the case of widely divergent groups of humans, we may properly consider that they belong to different species.

Theodosius Dobzhansky shows that differences in appearance of organisms (the races belonging to a species) are but the outward signs of physiological differences which, in their turn, are based on genetic differences, and that in most cases genetic differences are reflected in externally visible distinctions.[6] When groups differ in appearance, they are genetically different. He further shows that this validates the methods of determining species employed by systematists. By the same token, it validates the methods of the physical anthropologists of dividing humans into races or, in case you prefer, into species.

We might say at this point that the term *race* is not limited in applicability to humans. It may be employed to designate divisions of other species; though some biologists restrict its use to *domesticated* plants and animals, man being generally considered to be an animal, self-domesticated.

Now let us see what we have found. Racial divisions are more pronounced in the case of humans than they are apt to be with wild life. Thus we find that instead of *race* leading us to a phantom, as the anti-racists hoped that it would, race turns out to be a deep-seated reality.

One of the favorite expressions of race equality zealots, in which they place great store, is to claim that there are no *pure* races. They are no doubt safe in making this assertion, for they do not tell us what they mean by *pure*. Nor can I find a consistent attitude adopted by geneticists with

respect to their use of the term *pure*. Dobzhansky, as well as some other American geneticists, consider that only self-fertilizing plants are pure, while the Dutch geneticist, A. L. Hagedoorn, refers to pure lines of domesticated animals. Obviously, these geneticists have accepted entirely different understandings with respect to this term.[6,7]

It is true that our white group, as an example, has probably experienced quite a bit of cross-breeding in its sub-races, though not enough is known about this subject to justify the extravagant claims of racial mixtures, even of this kind, that are often encountered. Keith believes that early man, who is supposed to be responsible for most crossings of this kind, was not constantly on the move but rather moved only when his group outgrew their area or met with pressure from other tribes. He holds that they mostly preserved a tribal apartness. We know that American Indians preserved a sufficient apartness to develop or maintain different sub-races.

Before we start a review of the evidence showing that mongrelization is improper, let me mention that many early observers had, without the benefit of science, come to this conclusion. The mongrel has often been looked down on or even despised by pure bloods. Instances of such beliefs can be found throughout history. Harrison Dickson shows that the ancient Egyptians had a poor opinion of the mongrelized product of their own kind with Negroes. Robert Kuttner says:

> In this time of tension over race issues with the cry for amalgamation and integration on many lips, it is well to remember that the ancient Greeks had a word describing the products resulting from race mixing. It is "hybris" (hybrid), a term with the same root as "hubris", meaning insult, arrogance or transgression.

It has been known for some time that the crossing of animal breeds, when these, in their turn, become inbred, produces many unsound offspring. Herbert Spencer in 1892 advised the Japanese Statesman, Baron Keneko Kentaro, that the marriage of foreigners and Japanese should be positively prohibited on biological grounds. Spencer shows that when different varieties of those who are, as he put it, "widely unlike" have offspring the result, especially in the second generation, is a bad one, for "there arises an incalculable mixture of traits, and what may be called a chaotic constitution".

Though this view expressed by Spencer at a comparatively early modern time is entirely sound, it has been gradually superseded by the dogmas inspired by the zealots who wish to see all human groups made into one.

In the days before the Carnegie Institution fell under the domination of revolutionary social theorists, it sponsored a study by C. B. Davenport and Morris Steggerda of the mixed bloods (Negroes and Whites) of Jamaica.[1] First published in 1929, it remains the most elaborate study of human hybrids extant. I quote some passages from their study. They say:

> It is generally found that when two inbred varieties are crossed the offspring show unusually rapid growth, attain exceptional size, and display other traits of rapid development, high resistance and increased fecundity, which are collectively designed hybrid vigor. This is generally regarded as due to the summation in the hybrid of two sets of dominant factors for development and vigor.

When cross-bred groups become inbred, such vigor disappears, though the authors later remark that scattered individuals should be found in later generations who show

hybrid vigor and an increase in body size, in whole or in parts. Based on their measurements of the Blacks, Whites, and Browns of Jamaica, Davenport and Steggerda concluded that there were no significant differences in these respects, and hence no evidence of hybrid vigor in the Browns.

They found evidence of "disharmony" in the proportions of some of the Browns. They held that such disharmonies in the mental sphere are of greater social significance. One of the tests they administered consisted of putting together the parts of manikins. In this, the Browns showed failures of 9.6 per cent as opposed to 3.1 per cent for Blacks and 2.1 per cent for Whites. Their general impression was that such disharmonies are common in the case of adult Browns. In spite of this fact, the Browns did better in most mental tests than did the Blacks, thus corroborating the experiences of others with respect to these two groups. The authors state:

> The view that hybridization sometimes produces disharmony has often been expressed. One of the present authors (Davenport, 1917) discussed this view at some length, and concluded that there is evidence of physical, mental, and instinct disharmonies in hybrids.

Donald Pierson has shown that the Browns of Brazil have less resistance to certain diseases, particularly tuberculosis, than is the case with either the Blacks or the Whites.[8] At Bahia, in 1904, the mixed bloods represented 35.1 per cent of the population, though 49 per cent of those dying of this disease fall in this class. Similar figures for the Whites were 31.4 of the population with 21.4 per cent of such deaths. For the Blacks, the figures were 26.3 of the population, with 26.9 per cent of such deaths. These figures

are of the profoundest significance because they are not based on the casual observation of the social theorists who today dominate this field. They indicate a marked inferiority in vitality of the mixed bloods. Our social collectivists cannot attribute the Browns' poor fitness to a lower economic status, compared with Blacks, for the Browns are more prosperous than the Blacks, as Pierson shows.

We can throw much light on the question of racial crossing by turning to the experience of the animal breeder. Though his experience suggests that such crossings are not apt to be responsible for gross defects, such as monstrosities, they lead to innumerable lesser ones. In the case of Negroes and Whites, there are other, and vastly more important values involved, as will be shown in accompanying essays. Now let us consider the experience of the livestock breeder.

The informed breeder knows that the crossing of pure lines is apt to give a first generation with hybrid vigor. Some practice this for one generation, though most of them are acquainted with the fact that they should not continue such lines.

The great Dutch geneticist, Dr. A. L. Hagedoorn, specialized in animal breeding. In connection with cross breeding, here is what he says:

> It is probable that the production of first-generation hybrids between different breeds can be utilized commercially much more frequently than hitherto. A drawback of the practice lies in the possibility that the users of the hybrids will be so struck with their good qualities that they will use them for breeding purposes; and as these hybrids are impure for all the genes in which the germ-cells differed, their offspring are so very variable and comprise so many defective and inferior individuals, that the average quality is exceedingly low.

I skip two paragraphs and continue:

> When, however, an F 2 generation is raised by matching such hybrids among themselves the result is astonishingly bad. I have seen a number of litters of such pigs from hybrid parents, and the first thing which strikes one is that no two piglets are alike. So many of the animals are unthrifty, so many show the effects of all sorts of small aberrations, that a really good pig in such litters is a rarity.
>
> I have raised large numbers of chicks from hybrids between the Leghorn and the Barnevelder breed, and although the two strains crossed were excellent and the hybrids themselves were remarkably good, the second generation showed so many poor hens—hens that did not lay before they were ten months old, or that laid a dozen eggs or no eggs at all, hens with crossed beaks, weak chests, crooked spines, poor feet, bad eyes, and all sorts of minor aberrations—that in this generation only a very few hens were passably good.[7]

Sometimes livestock breeders decide to try to combine the best qualities of two different breeds by developing a new one. First, two are crossed, the resulting progeny being then, inbred. This results in many scrubs, which must be eliminated. By a long process of selection, a new and worthwhile breed may be built. This does not, however, always end with an improved breed, for not all of such new genetic groupings prove to be satisfactory. In addition to running this risk, humans are debarred from eliminating the individuals who develop unsatisfactory genetic combinations.

Scientifically viewed, man is but a part of the animal kingdom. There is no reason why evidence developed in other areas should not apply to him. It would be strange, indeed, if natural laws applied to lower animals but not to human beings. Under the law of probabilities, we may safely rule out such separation.

We have reviewed evidence showing the dangers involved in crossing domesticated animals, and have shown that the intelligent breeder promptly ends such cross-bred lines, except in the rare instances where he is trying to develop a new breed, and that most of such cross-bred individuals must be done away with. We now turn to nature's handling of problems arising out of the dangers that we have reviewed.

Though nature usually sets up blocks to the free interbreeding of divergent lines, she does not always do so. As examples of such a failure, we may cite two cases. The carrion crow and the hooded crow are found occupying different parts of Europe, though they come together in two areas. In these, some cross-breeding goes on. In North America, a similar situation prevails between two species of the North American woodpecker, the flicker. In the case of the flickers, due to the fact that the hybrids occupy but a narrow margin, one naturalist has concluded that the failure of hybrids to expand indicates that they are in some way handicapped.

To offset these occurrences, let me remark, in most cases cross breeding between fertile but differentiated species of birds is all but unknown.

We have already seen that some monkeys, left in a state of nature, refuse to cross breed. Now let us observe another instance of the same kind with another species of mammal. Dobzhansky tells of a study by Dice in which he shows that some races of mice found in the same area fail to produce intermediates, or lose their distinctiveness. In another area mice of different races are found to overlap at certain points, but do not interbreed.[6]

Because of the rapidity with which generations succeed each other and because of the ease of handling and observa-

tion, fruit flies are widely employed for the light that they may throw on the problems of genetics. An extensive literature, revolving about them, has developed, and we can employ some of this to advantage.

Dobzhansky shows that species that never cross in nature can sometimes be crossed in experiments. Patterson found that about forty species of *Drosophila* (fruit flies) live together in one locality, near Austin, Texas, though hybrids between the species can rarely if ever be found.[6]

Sometimes cross-breeding results in certain obvious breakdowns. Hybrids between flies *(D. pseudoobscura* and *D. persimilis)* can be obtained in laboratory cultures. The offspring show a certain hybrid vigor. The males, however, are infertile. The females may, nevertheless, be back crossed with either parental stock. Such progenies suffer a *hybrid* breakdown and are so deficient in vitality that they can survive only under favorable laboratory conditions.[6]

Dobzhansky tells us that studies, especially those of Patterson, Stone, and Spieth have shown that isolation between various species of Drosophila show that gene exchange appears always to be prevented by *several* mechanisms. It is of profound interest to our study that these isolating mechanisms occur in species *in contact with each other.* Yet, Spieth found that some undoubtedly distinct species which never come into contact with each other in nature, show little or no sexual isolation. The foregoing situation appears to be a case of something tantamount to "prejudice" arising between closely associated but different species. They develop "prejudice" in close proximity; this is not found in groups isolated from each other. Here is an instance of nature showing profound "wisdom", though we are at a loss to explain how this wisdom arose.[6]

Myron Gordon has shown that when certain fish of the

same species, but inhabiting different South American rivers, are crossed they develop cancerous growths. This apparently always happens, though his wording is not quite conclusive on this point. He makes it clear that the pure lines are entirely free from cancer.[9]

Wells, Huxley, and Wells give some enlightening information on the crossing of divergent lines. They show that where animal species-crosses are fertile, as in the case of various pheasants, that strange patterns are apt to show because of unbalance between the genes responsible for plumage patterns. They further remark that we may presume that the same sort of thing will happen with more deep-seated characters. We are also informed that with higher animals (as against simpler plant forms), the higher ones having greater complexity, the combinations are apt to be a little shaky.[10]

Dobzhansky conveys the same meaning, though expressed quite differently. He shows that crosses in the animal kingdom might, by chance, discover new adaptive genotypes, but that this must be pitted against the fact that a majority, and probably a vast majority, of the new genetic patterns will be discordant, unfit for the environment and a total loss to the species.[6]

Though it appears to be proper to reason from analogy in the animal kingdom, such reasoning need not extend to plant forms, where some hybrids, because of a simple genetic setup, are stable. Horatio Newman shows that the vegetation method of reproduction not only maintains a fortunate combination of genetic characters, but hybrid vigor as well, while this could hardly happen in the case of animal reproduction.[11]

It is believed by some—even experienced animal breeders —that long continued, very close inbreeding will lead to a

gradually deteriorating stock. Some experiments seem to confirm this; some to refute it. For a considerable time I was puzzled by these facts. I believe that Dr. A. L. Hagedoorn, who has great theoretical knowledge of genetics and who can call on the almost unlimited experience of practical men, as well as his own extensive breeding of animals, can best inform us on this subject.

Hagedoorn shows that if livestock is sound, long continued inbreeding is safe, except for one possible factor. Though the genetic situation is too complex for discussion here, that which happens is clear. When the close inbreeding first starts, and for a number of generations, various defects may show up. In case these are eliminated, the breed gradually purifies itself. Strangely enough, the longer the inbreeding is continued, the safer it becomes. He tells us of experiments, including his own, where mice and rats have been inbred for ten to eighty generations: brother with sister, with no ill effects.[7]

We are also informed that the bad early effects of very close inbreeding of stocks can be traced to the cross breeding of earlier generations. These can be cleared out of the stock only by closer inbreeding.

We have found that nature usually avoids cross breeding of widely divergent lines and even races. In spite of this, occasionally such occurs. What happens to these mongrels? Though I have never seen any studies of this particular subject, we know from evidence discoverable throughout nature that she will ruthlessly eliminate the unfit. This may happen directly, through a failure of weak individuals to survive; or, as often happens, weak males may fail to secure mates. In the case of birds, elaborate courtships—it is believed—test the qualities, aptitudes, and vigor of prospective mates, before they are accepted. In the animal kingdom,

weak members are thus soon eliminated. The same is largely true in the case of domesticated animals due to the selection practiced by stock breeders. Let us contrast this situation with what is happening to Americans under the drive of our social "reformers".

Our "advanced" groups are doing their best to create a climate of feeling and otherwise promote conditions favorable to the creation of a mongrelized humanity. What will happen to the many scrubs and defectives that this situation is bound to bring into being? We may prophesy with a certain assurance what their fate will be. Our social theorists will broaden their drives to convince us that this group is the equal of the pure lines that fostered them. They will push great programs to see that tax money is diverted for the purpose of helping them, and zealots will be particularly concerned to see that defectives be given every opportunity freely to propagate their kind.

As mongrels, defectives and other groups alien to a normal society usually show a morbid interest in and desire to benefit their kind, irrespective of consequences to others, we may expect pressures, political and sentimental, to assist programs to reduce all of humanity to this unhappy state. This, then, is all but certain to happen unless we can develop adequate programs to counter the activities of our "advanced" groups.

We have given evidence that racial crossings of widely divergent groups are biologically unsound. Now let us look at this subject from another point of view.

The Mongolians are the only group that those of us who have retained our rationality could conceivably be willing to merge with. All objective studies of these peoples places them high on a rational scale of values. Their culture suggests innate capacity. Most of the intelligent members of

our white group who have lived long in their midst admire them. Much of this experience long preceded the cult of human oneness, and therefore has value as evidence. The mental tests made of them in this country suggest that they are capable, though I am not yet certain of their comparative standing with us. Yet, doubts arise. In the structure of their heads and faces, Mongolians have retained primitive characteristics. Some years ago I made a study of the mechanical setup of the human body. Though the information that I uncovered on race was only incidental to the study, it suggested that, in the structures of their spinal columns and pelves, the Mongolians are less evolved than are we. Leaving out the factor—the controlling one—of the impropriety of racial crossing of such widely divergent groups, the evidence indicates that the Mongolians have nothing to offer us that might lead to our racial progress.

The common man has long known that racial apartness for widely divergent lines is best.

Holmes Alexander says:

> Nor is it wise to speak disparagingly of Southern "prejudice" as if it were some bestial indulgence. A good many famous political thinkers, including Edmund Burke and Irving Babbitt, have rated prejudice as the highest form of wisdom. It is, of course, the accumulated findings of the ages. It comes directly from experience, not from books. It represents folk knowledge and tribal instinct, these being a far higher form of wisdom than anything produced by an individual, no matter how gifted and learned.

Let us now consider the wider divisions of mankind. I do not believe it possible for members of widely divergent races to come into contact with each other, providing they be normal, without immediately being aware of their *differ-*

ences, and these differences will carry a certain emotional impact, and this will persist as long as the two groups remain in contact. No doubt this idea may seem strange to a degree, to most of my readers, for we have all been indoctrinated with a belief that such an awareness is not natural to man. I say that immediate awareness of racial differences is natural, for we are *not* all the same, and this fact alone places the normal man on his guard.

The first man to tell us why race prejudice is innate and proper was Sir Arthur Keith, the Scottish anthropologist and scholar. I should remark that Keith is not a rampant racist. On the contrary, he is a profoundly moderate man. At the same time he is endowed with a capacity for seeing problems in their totality. He realized that nature had her own and proper reasons for preserving apartness.

Keith's fundamentally important conception has met with what amounts to a conspiracy of silence. No one has attempted to controvert it. Nor can they, without doing violence to facts. The nature and purpose of "prejudice" is widely misunderstood. I believe that an understanding of the role of prejudice would reduce tensions. The acknowledgment of the facts logically calls for racial apartness, and this is precisely what the zealot for human oneness does not want.

I believe that we are entirely safe in assuming that there are several isolating mechanisms operating between widely divergent human races, just as is the case with lower forms of life. Of these, I would list race prejudice as of first importance. What is probably but a component of this is our sense of beauty, which is apt to be offended by a race widely divergent from our kind. Another factor is that of body odors. Races differ in these, and odors that may not be distinguishable within the members of a race, may be very

offensive to those of another race. Such an odor on the part of Negroes is almost universally attested to by Whites who have associated closely with them. On the other hand, Mongolians are apt to be offended by our odor, which they attribute to our eating an excessive amount of meat. They say that we smell like putrid carcasses. But the most important isolating mechanisms must remain racial apartness. This should be considered a part of the complex of mechanisms, and the most important one.

In my library, accumulated over the years, I have a number of books dealing with human genetics. These I arranged in chronological order and reviewed their passages dealing with racial crossings. Up till the years 1939–40, I find geneticists were opposed to such crossings. The most emphatic text is the earliest. It is by Horatio Newman, whose book *Evolution, Genetics and Eugenics* was first published in 1921.

Apparently, at the ending of the decade in 1940, the revolution in beliefs, fostered by extremists, was beginning to have an effect. And while I find, from then on, that some geneticists have recognized the fact that race crossing might be undesirable, they hedge the point with so much *double talk,* that the reader gains no clear-cut impressions. In one case, a writer suggests that race crossing might bring out some advantageous combinations. He says nothing of the unsatisfactory combinations that would be certain to arise.

As we have seen, after 1940, a change occurred in the teachings of our geneticists. Nor can we discover in their statements any information or facts to justify such a change. How, then, account for it? This was the period when a vast reaction against Hitler's views was occurring. Our country was being swept by war hysteria; also vast outpourings of propaganda, much of it originating in New York City, was being directed against all conceptions based on race.

That geneticists were swayed by the activities of the propagandists is evident. How weak are the sciences that deal with human evaluations! We need not assume that all geneticists were directly influenced by the propaganda. Some of them, no doubt, simply wished to avoid controversies. On the other hand, some of them may have challenged the then new trend, in which case it is probable that they could not find publishers for their works, for reasons to be developed in accompanying essays.

About the time that the great change that we have observed was taking place, race equality zealots evolved the dogma that all races hold the bulk of their genes in common. Though this idea has been accepted by some anthropologists, I believe that I can show how unsound it is by pointing to a remarkable experiment cited by Dobzhansky.[6]

Timofeef-Rescovsky gathered strains of the fruit fly *Drosophila funebris* from widely scattered areas. These flies are morphologically indistinguishable; they cannot be told apart, by sight. Eggs of the various groups were hatched and it was found that those coming from hot regions could stand much heat but not much cold. Those from areas where the climate is mild could not stand much of either extreme, while those from Russia, where temperatures vary greatly, successfully withstood extremes of temperature. A superficial approach to this subject would have suggested that the different strains held *all* their genes in common.[6]

Possibly it will not be misleading if I cite a case to suggest where *genetics* is leading us today. The daughter of one of my friends graduated from college in the mid-forties. One of her subjects had been genetics, and from this study she had gained the impression that genetics has proved that all races are equal and that race crossing, if not actually desirable, would not injure the qualities of the races. Certainly, I do not

know of any recent books to which she might have turned to gain a true picture of human genetics.

From this survey we have found that the earlier writers on human genetics gave a clear and true picture of reality in connection with racial crossings, while later ones have offered only confused or distorted views. Instead of performing the function of guarding values, this science has actually been employed to help with their destruction. Let us see what we can learn from this situation.

As far as influencing the outlook of the public is concerned, it matters little how much information is developed to show the unsoundness of racial crossings. The more information developed, the more the extremist groups are stimulated to develop programs to suppress or counter it or cause the public to gain an improper understanding of it.

In this essay we have developed evidence that our society has lost contact with truth and reality in racial matters. In these areas, it is becoming psychotic, for it has moved from a position of clear understanding to one where it wallows in delusions. I do not believe that intelligent and objective minds will deny the foregoing statements, though they need not agree with your writer's theory of what is back of this, and for which he will try to account in later essays.

III

THE BRAIN AND INTELLIGENCE

Negroes, on the average, have smaller brains than Whites. Sir Arthur Keith shows that with respect to cranial capacity, which may be accepted as an index of brain volume, the measurement which prevails in Africa is about 100 c.c. less than is met with in Caucasia and Sinasia.[1] Race equality zealots, determined to establish a belief in the oneness of humanity, were considerably embarrassed at one time by this situation. They finally worked out a method of dealing with it.

As we proceed we shall find that, in the case of individuals, the size of the brain will not automatically provide a key to his intelligence. Race equality zealots have picked on this fact to make irresponsible claims that brain size has no bearing on intelligence.

Now look at the subject of brain size from the point of view of the biologist. He has found that in the case of higher forms of life, a trend has been under way towards larger brains. Those great reptiles, the Dinosaurs, survived till some sixty million years ago. Though they acquired quite an extraordinary variety of forms and these varied greatly in size, *all* retained relatively small brains. Even so, they varied in this respect. As an example of their backwardness, the *Sauropods,* with a weight of some forty tons,

had brains which weighed about two pounds, or about two-thirds the weight of the brain of the white man. In the case of the latter, the ratio is one pound of brain to about fifty pounds of body weight, while the *Sauropod* had a ratio of one pound to about forty-five thousand pounds of body weight. In the case of the *Stegosaurus,* another giant, his brain weighed only about two and one half ounces. The lumbar enlargement of the spinal cord in the hip region, performed the function of moving the tail and hind limbs. It was many times larger than the brain. Such animals must have had but a dim perception of occurrences and practically no memory of them.

Theodosius Dobzhansky tells us that increasing brain size, as a trend, has played an important role in the evolution not only of man but of the whole primate order, and that beginning with the shrews to prosimians, monkeys, apes, and men, all have been characterized, "above all", by a growth of the brain and intelligence.[2] Franz Weidenreich shows that the trend of the evolution of man, with its differentiation of his body, seems to have aimed, again, "above all", at the enlargement of his brain.[3] Lest the reader conclude that these are the statements of racists, let me say that neither is a racist. Weidenreich, in particular, goes to considerable trouble to try to explain away most facts that support racist beliefs. Yet neither of them can overlook the fundamental fact that the principal factor in man's evolutionary progress has been an increase in the size of his brain.

Though we cannot offer a time table showing the rate of development of man's brain from the point of view of evolution, still some light can be thrown on the subject. Keith, an anthropologist well versed in man's pre-historical development, estimates that it required some six million years for

the human brain to develop to 1,300 c.c. from that of an anthropoid ape with a brain capacity of 650 c.c.[1]

In connection with the brain's later development let me quote a paragraph from Keith, who says:

> The later stages of man's evolution seem to have been effected in a surprisingly short period of time. At the beginning of the last geological period—the Pleistocene, with an estimated duration of little more than half a million years—the human brain was relatively small and simple, as shown by discoveries in Java, China and England, whereas at the end of the period Cro-Magnon man presents us with the human brain at its zenith.

Now for some generalities that have to do with the brain as the principal seat of intelligence. Though brain size remains a principal factor, its efficiency as an instrument for intelligent thought may be reduced if its proportionate weight to that of the body is small. In such cases, a relatively large amount of its energy is occupied with the task of keeping the parts of the body in operation. The horse has a brain of about the same size as that of man, though, of course, relatively much smaller to body size. A brain of a very small animal, though relatively large with respect to its body, must still be limited in its capacity. Some very small dogs and monkeys as well as some mice, have brains heavier in proportion to body-weight than does man (Morris).

Now a few words about brain structure. Practically all students of the brain in its capacity as an organ capable of thought are of the opinion that the area where the association of ideas is carried on is in its frontal lobes. In these lobes, judgments on the highest level of the individual's capacity are made. Ward Halstead, a brain surgeon who calls

on his own experience as well as that of other surgeons, and who in addition has made an exhaustive study of the brain as the seat of intelligence, believes that while the frontal lobes are employed to develop our "highest" ideas, the whole brain plays some part in all thinking.[4]

Weidenreich tells us that, as evolution proceeded towards its present stage, the brain extended upward in structure. This extension gives a high vault to the skull of modern man. So important does Weidenreich consider it that he believes it of more significance than the general enlargement of the brain.[5] Now let us see what deductions we can make from the foregoing facts.

The skull of the Negro is so shaped as to suggest that it is less well adapted for amply housing these areas of critical importance to intelligence, for his upper frontal regions are less roomy. The vault of his skull is relatively low, showing that he has failed to keep up with advanced races in this respect. How much significance can we attach to these facts? Though their interpretation on a realistic basis has met with intense opposition, the evidence offered points towards a retarded evolutionary development of the Negro.

N. J. Berrill stresses the fact that though the brains of apemen were about twice the size of those of apes of similar size, the increase in size had occurred almost entirely behind the central groove; so much so that they had hardly any foreheads, the area being almost flat.[6]

The convolutions of the brain are of the utmost importance, for they add to the area of the grey matter. Though the evolution of the human brain has been towards an increase in its size, some of the more recent of the relatively primitive groups (now extinct) had large brains. Studies made of their skulls by students of brain anatomy indicate

that their convolutions were simpler and therefore less extensive. Their brains would appear, when contrasted with those of modern white men, to have been comparatively smooth, without deep wrinkling. The brain of the Negro is frequently less convoluted than that of the White.

Though no exact correlation has been established between the size of a brain and its capacity for intelligent decisions, we are safe in assuming that, *other things being equal,* the larger brain is the better one. In view of this fact, if the Negro is equally endowed with the white man, this would mean that nature had a scheme of compensation, the character of which is not understood. Nor is there the slightest reason to believe that nature has carried out such a program. Inequalities of all kinds exist throughout nature's domain. She fails to show even the slightest "interest" in the conception of equality except in the case of the wholly unfit, and these she ruthlessly eliminates. I can see no reason to believe that nature has made a compensation in the case before us. If she has, the situation would border on the miraculous. All of the evidence, rationally evaluated, indicates that she has made no compensation.

Weidenreich has shown, in thorough fashion, that as the human skull has evolved to permit a larger brain, and especially the development of its fore part, this has called for alterations of facial structures.[3] In a fine interplay of changing structures, the upper forepart of the skull has been enlarged, while the area of the jaw has withdrawn under it. Weidenreich does not follow this theme through; apparently, because it leads to conclusions unfavorable to a belief in race equality. Therefore, let us take up where he leaves off.

The white man with his highly evolved brain has developed facial structures that are the least Simian, structures

that indicate that in this interplay he has become the most evolved. As we descend the scale of evolution that this fact provides us with, we find that the various races are ordered as follows: the Whites are at the top, the Mongoloids just beneath, and Negroes farther down, while the Australoids are at the bottom. We shall later discover that our sense of beauty causes us to favor the most highly evolved representatives.

Though modern books dealing with human anatomy may carry but the name of their earliest author, or that of their present editor, they are usually the product of groups of specialists. Such a one is Cunningham's.[7] With respect to the brain, this book says:

> The variations met with in brain-weight are very considerable, but it is extremely unlikely that normal intellectual functions can be carried on by a brain which weighs much less than 1,000 grammes. In microcephalic idiocy the brain, owing to arrested development, is sometimes very small.

Still another standard book on anatomy is Morris'.[8] Here are some of its findings. The average brain weight of adult white males (given in grammes) is 1360, while that of eminent men is usually above average. Here are instances: Cuvier, 1830; John Abercombie, 1786; Thackeray, 1658; Kant, 1600; Spurzheim, 1559; Daniel Webster, 1518; Louis Agassiz, 1495; Dante, 1420; Helmholtz, 1440; Osler, 1396; Goltz, 1395. The following are below average: Liebig, 1352; Walt Whitman, 1282; Gall, 1198. Morris gives the relative brain weight of the races in the following order: the Caucasian highest, the Chinese, next, then the Malay, followed by the Negro, with the Australian lowest. The size of the cranium gives only a general

indication of brain size, for the skull may vary in thickness and the subarachnoid space may vary.

As for the various brain weights, I believe it probable that the difference between the Mongolian and the Caucasian would probably be slight; for Keith, an able and careful anthropologist, considers the brain weights of these two groups to be the same. If there is some difference, this would tie in with the somewhat more primitive structures of the Mongolian.

Another standard book of anatomy carries the name, *Piersol's Human Anatomy*.[9] Its ninth edition devotes several paragraphs to a carefully considered estimate of brain size and weight as this bears on intelligence. And while the fact is stressed that no exact relationship has been found between brain size and intelligence in the case of individuals, neither can this factor be safely ignored in the overall picture. In Piersol's attempt to account for the fact that some smaller brains show considerable capacity, these interesting possibilities are suggested. *First:* That this might be due to a power of the cortical cells of such brains for retaining impressions; or, in other words, such cells might have high quality. *Second:* Piersol offers the theory that the cortical grey matter, in some important areas, may exist in unusual abundance. Also, that important neurons might possess unusual capacity. I might add that large brains might fail to be efficient for other reasons.

Piersol is of the opinion that where groups are sufficiently large for averages to be applicable, relative brain weight will furnish a good index of their relative capacities, and that this will apply to peoples and races, and will generally reflect their intelligence and culture.

Piersol notes that the brain of the Negro weighs less than that of the White. In this connection, the following

figures are based on studies cited by Piersol. In the case of the Whites, Piersol mentions that his samples came from relatively low classes, while the Negroes belonged to high classes. The average brain weight of the male Negro was 1292 grammes; that of Whites, 1341 grammes. The fact that this figure is below the 1360 previously cited as average for Whites is probably due to the relative low class of this latter group. In connection with these figures, I would like to interject a thought of my own. The fact that the Negroes were of a relatively high class suggests the probablity of some, or, more likely, much, white blood, which would lead us to expect a brain of larger size than for pure Blacks. Bean (who made the studies) found that the frontal lobes of the Negroes' brains (the anterior association center) were smaller relatively, as well as absolutely.

In recent years brain chemistry, as well as the electrical impulses that emanate from the brain, have been studied for what light they might throw on its functioning. It is probable that the rate of metabolism affects the functioning of the brain, and brain enzymes appear to be influenced by this factor. Not enough information is available to justify our further consideration of these new fields.

The fact that our social theorists have been working for years to convince us that brain size has no relationship to intelligence proves that they realize the significance of this subject. As an illustration of their success, let me cite a single instance.

Francis Parkman (1823-1893), a careful observer and fine interpreter of the American scene, tells us that, in the remarkable Huron-Iroquois family of tribes, occurs the fullest development of the Indian, and the most conspicuous examples of Indian intelligence. He then goes on to say:

> If the higher traits popularly ascribed to the race are not found to be here, they are to be found nowhere. A palpable superiority of this stock is afforded in the size of Iroquois and Huron brains. In average internal capacity of the cranium, they surpass, with few and doubtful exceptions, all other aborigines of North and South America, not excepting the civilized races of Mexico and Peru.

I will let Parkman's statement stand, for whatever bearing it has on the worth of brain size, while I show what has been done with Parkman's presentation. The modern editor of Parkman could not let such a passage go unchallenged, and we find him saying, in a note: "Modern ethnologists do not regard these data on the size of brain cavities as significant." [10] Thus, we find, those who are won to "liberal" viewpoints also catch a crusading zeal; so much so that they will not allow conflicting ideas to go unchallenged.

Among the able thinkers who believe that high civilizations are the product of the larger brained races are to be found those specialists on climate and civilization, Ellsworth Huntington and Roland Dixon. The great anthropologist, Sir Arthur Keith, is of the same opinion. The anthropologists, Coon, Garn, and Birdsell, writing in collaboration, state that comparisons between the brain sizes of the various hominids (human beings, including forms now found only in fossils) are probably justified.[11] Though this represents an oblique way of throwing light on a modern question, its indirect approach probably saved the authors from a great deal of criticism.

Speaking for our white group, the standard for physical beauty which we accept is tied in with a condition of being highly evolved. Nor is this an approach based on the theory of evolution, for, judging by works of Western art, this

standard precedes the theory of evolution, and in the case of Grecian statues, by several thousand years.

The Renaissance performed the useful task of bringing to light knowledge that had been lost for centuries through the impact of a monistic belief on Western man. In the next few paragraphs I will show that information concerning the relative intelligence of the Negro was available years ago. Nor has any of the information ever been disproved. Due to the impact of another monistic belief, the *oneness of humanity,* it has been successfully buried, and today it lies all but forgotten. Now for a minor Renaissance.

Long before the development of Intelligence Quotient tests, observers had noticed the mental inferiority of the Negro. Robert Kuttner calls our attention to a number of such accounts. A listing of these would contain the names of geniuses such as Darwin (1809-1882) and Galton (1822-1911). Karl Pearson (1857-1936), a man of great talent and wide scholarship, in spite of his being a socialist, was not afraid to use the term "inferior race". I might mention that Abraham Lincoln was convinced that the Negro was innately inferior, for he predicted that Negroes would always occupy a position inferior to that of Whites. In the twenties, so many men of ability wrote endorsing a belief in race inequality that a list of the names would be tiresome to read. We shall call the reader's attention to the name of Dr. S. D. Porteus, a psychologist of the University of Hawaii. Porteus' book, *Primitive Intelligence and Environment* did not appear till 1937, and is now out of print. I have called on Kuttner's summary [12] of some of Porteus' findings. These were based on the field work of Porteus, who tested the natives of Africa and Australia, while his students tested the native peoples of the Philippines and Malaya. As is shown by Kuttner, the findings indicate that

the Bantu Negro ranks somewhat higher than the Australoid and both surpass the African Bushman on all intelligence tests. The tests showed all of these groups well down in the scale of intelligence.

Pitirim Sorokin's book, *Contemporary Sociological Theories,* was published in 1928.[13] Chapter Five deals with racial differences in intelligence. Sorokin gives the findings of twenty, who tested Negroes and Whites from a comparative viewpoint. These reduce to but seventeen different testings, for six of the men worked in teams of twos. The tests were administered at different times but were given mostly from the years 1919 to 1926. All of these showed a marked inferiority on the part of Negroes.

Below are the figures cited by Sorokin:

Yerkes: Negro mental age, 10.4; that of Whites, 13.1.
Pinter and Keller: Negro I.Q., .88; that of Whites, .95.
Thorndike: Four per cent of Negroes reach the median of the Whites.
Hirsh: Negro I.Q., 84.6; Whites (excepting Portuguese), from 85.3 to 102.8.
Peterson: 80 to 95 per cent of Whites surpass intelligence of Negroes.
McFadden and Dashiell. Only 15.4 per cent of Negroes exceed the median of the Whites.
Sunne: Mental age of Negroes 1 to 1½ years below Whites.
Pressy: Peter: Negroes mental age two years behind that of Whites.
Arlitt: Negro's I.Q., 83; White's 106.
Derrick: Negro's I.Q. 103; Whites, 112.
Schwegler: Winn: Negro's I.Q., 89; Whites, 103.
Murdock: Whites 85 per cent better than the Negro.
Pyle: Negro scores in comparison with White scores, taken as 100, are: in Mantnan's meter test, 78.

The foregoing does not include those tests where figures were not given. Two of the testers noted that mulattoes are superior in proportion to the amount of their white blood.

Now let me summarize Sorokin's conclusions. These are to the effect that the tests are in perfect harmony with historic-cultural evidence, and they, in their turn, with the absence of geniuses of the higher rank, and these facts, together with the superiority of mulattoes, seem to strongly indicate that the differences are due not so much to environment as to heredity. Sorokin points out that the environmentalists, on their side, have offered nothing but speculation and argumentation.

In the study made by C. B. Davenport and Morris Steggerda, which they titled *Race Crossing in Jamaica,* the authors state:

> It seems to us the outcome of the present studies is so clear as to warrant the conclusion that they put the burden of proof on the shoulders of those who would deny fundamental differences, on the average, in the mental capacities of Gold Coast Negroes and Europeans. . . . The psychological tests are of especial interest, since they seem not to have been carried out on primitive peoples with Europeans as controls. Both of our groups speak the same language, and both were living at the same medium to low economic levels.[14]

Davenport and Steggerda found that in the mental tests the Browns (mixed bloods) usually occupied an intermediary position, though they discovered that some of the Browns, as earlier shown, suffered from a certain mental confusion which they attribute to mental disharmonies due to hybridization.

As we have mentioned, the information gathered by and

presented to us by Sorokin has been all but forgotten. Now for a later showing.

We shall be forever indebted to David Lawrence who had the courage to print in the September 21, 1956, issue of his U.S. News and World Report, an article by Dr. Frank McGurk dealing with Negro and white intelligence differences as shown by test scores. Let us briefly summarize the findings.

Dr. McGurk shows that the tests administered during World War One to both Negro and white draftees were extensive, and that Negroes made a poor comparative showing in these. He also calls our attention to the fact that this was, compared with the present, a period of unquestioned cultural deprivation for the Negro. Further, he mentions that since then, the social and economic position of the Negro has steadily improved.

Dr. McGurk found that in the period between the inclusive dates of 1935 and 1950, about 140 articles appeared that dealt with Negro-White intelligence differences. Only 63 of the 140 articles presented data showing the differences. In all of the 63 showings, the average test score of the Negro subjects was lower than the average test score of the white subjects with whom they were compared. The other 76 articles were purely speculative.

Of the 63 articles presenting data, only six gave enough information to permit comparisons with the World War One performances of Negroes and Whites.

In the following discussion I confine my consideration to three of the tests due to the fact that the remaining three are so similar in result that they do not throw new light on the subject. However, the results including the figures of all six tests are given in my accompanying note. Before

we proceed further we should say a few words on the method employed by McGurk, which allows comparison of tests made by different methods and over widely separated periods. McGurk confined comparisons in percentage figures to the number of Negroes who "overlap" the *average* white comparative scores. As an example, during the World War One period, for the country as a whole, about 27 per cent of Negro recruits obtained psychological test scores that equalled or exceeded the average test scores of Whites. An improved showing by Negroes would be reflected by a larger percentage of overlap.

The first test that we shall discuss was made on some Canadians. All of the Negro children were descendants of slaves who had escaped from the South prior to or during the Civil War. It was found that in average test scores, the Negro children were markedly below the white average, at every age and for every grade. The relative showing of the Negroes was much poorer than was the case with Negroes tested during World War One; and this in spite of the fact that the social and economic opportunities for the Canadian Negroes had always been the same as that of the Whites with whom they were compared.

In a test administered on college students, made in this country at a New York college, a group of highly selected Negro and white freshmen was chosen. The author paired Negro and white students, as nearly as could be, identical in social and cultural backgrounds. Here again, the Negroes made a very poor showing; marked lower, as McGurk comments, than was their relative showing in the World War One findings.

McGurk decided on a final test, this to be a comparison of test-score differences where the socio-economic status of

both groups was very high; and the other, when such status was very poor. In all cases individuals of "identical" status were compared. Here are the overall results: In the case of the high status group, the showing of the Negroes is markedly inferior to that of the Whites; relatively poorer even than their showing made during the World War One period. On the other hand, the tests of the extremely low status group were almost identical.

The foregoing facts not only completely discredit the theories of equalitarians but show that the innate mental inferiority of Negroes becomes more manifest when their socio-economic position is improved, if compared with similarly placed groups of Whites. The Negro's relative mental limitation shows more clearly as he tries to compete in an advanced society.

Now let us review McGurk's conclusions. These are to the effect that the factual evidence completely denies the theory that improved social and economic status for the Negro improves his capacity for education. When both groups are more highly educated the differences become more accentuated.

Here is what McGurk says with respect to the tests:

> Lastly, it should be remembered that the studies described in this article are not a selection of studies intended to emphasize a point of view. They are the *only* existing studies that relate to the problem. That there is need for more information about this problem is more than clear, but with our emotions what they are, it is becoming less and less likely that anything better than speculations and distortions will appear.

In spite of McGurk's splendid presentation, I do not agree with him on one point; we do not need more infor-

mation. What we profoundly need is a means of cancelling the activities of psychotic groups who distort all information to make it conform with their manias.

Note: In the Canadian tests referred to in my text, the overlap was only 13 to 20 per cent.

A 1940 test by Bruce of 9- and 10-year-old Negro and white children in the rural South paired children for socio-economic status. The amount of overlap ran from 15 to 20 per cent.

A. M. Shuey reported in 1942 on a highly selected group of Negro and white college freshmen enrolled in a New York college. They were paired (White and Black) for "identical" backgrounds in education and cultural status. Approximately 18 per cent of the Negro subjects overlapped. In 1944 F. Brown published studies of Negro and white kindergarten children in unsegregated schools in Minneapolis. The overlap of Negro children was 31 per cent. In 1945 T. F. Rhoads and associates published a study of male children under the age of four. All were from backward socio-economic groups of about equal standing. The overlap was 30 per cent. The sixth study was published in 1951, and was made by McGurk. This consisted of "cultural" and "noncultural" questions, and was administered to high school seniors in various areas of Pennsylvania and New York. Great care was taken to match pairs with "identical" backgrounds; 14 different socio-economic factors being considered. The overlap was 29 per cent.

Now for some comments on McGurk's findings. As nothing is said about excluding mulattoes from the various tests, it is probable that some (or more likely many) were included in the tested groups. If this was the case, we may, based on other available evidence, assume that the differences would have been greater had the tests been confined

to black Negroes. We have already found, in the information cited by Sorokin as well as by Davenport and Steggerda, that the mulattoes did better than did pure-blooded Negroes. Possibly the best evidence in this respect can be found in tests made by the Army in World War One. The Army divided its Negro recruits into two divisions, these being classed as dark or light. In the Alpha tests (for literates) the light Negroes scored 50; the darks, only 30. In the case of the Beta tests the respective scores were 36 and 29.[15] These Army tests alone should be all but conclusive (or may I not say conclusive?) proof of the Negro's relatively inferior mental potential: with more white blood (genes), he undergoes an amazing transformation.

As evidence that our "liberals" are gaining more and more control not only over our thinking but over our sources of information, I will cite the following. After World War One, the Army's test results with respect to our two major racial elements, were made available to the public. Comparable information for World War Two has been so closely guarded that two of the psychologists who helped prepare the test material have been denied access to the results of the testing.

The practice of suppressing information that might help us make judgments of racial worth, is spreading. The Congressional investigation of public schools (1956) revealed that the School Board of Washington, D. C., had adopted a policy prohibiting the keeping of general school statistics by race. If the zealots for the cause of human oneness had nothing to fear from the truth, they would not be going to such lengths to conceal it. As we shall see in what follows, their program of distortion and suppression is achieving the results which they desire.

The National Opinion Research Center at the University

of Chicago asked, in 1942: "In general, do you think Negroes are as intelligent as white people?" They repeated the same question in 1956. In the earlier period, 50% of white Northerners said no. In 1956, only 14% said no.[16]

It is worth noting that both Sorokin and McGurk end with statements to the effect that environmentalists have nothing to offer in opposition to facts other than speculation, and McGurk says that the future may find speculation and distortion dominating the field.

The U.S. News printed a rebuttal to McGurk's article, in its October 26, 1956, issue. The "rebuttal" turns out to be devoid of factual information. In an attempt to impress us, its authors call on "prestige", for it is signed by eighteen "social scientists", these being headed by Professor Otto Klineberg, who has long been a race equality zealot. He has also been identified with organizations listed as subversive. We shall later find that Communists have given their backing to a belief in race equality.

I am tempted to wonder why the Klineberg group modestly limited the number of signatures to eighteen. Surely, due to the fact the Communists have accepted race equality as a dogma, any number of additional signatures could have been had from members of this group alone. As fellow travelers make a point of following the party line, and other collectivists usually do, the means for vastly increasing these figures certainly was available. Nor would this tap potential reserves of various theorists of a pink shade. And there are always those about, suffering from an inferiority complex, ready to do battle for the inferior. And, as will be found in another essay, such groups are well represented in our universities.

As Communists openly flout the truth when they believe their interests may be benefited by so doing, and as many of

our "advanced" groups are increasingly following this practice, we may be certain that the elements we have mentioned would find it easy to shake themselves free from the facts to better push their creed. In connection with the irresponsibility of Communists, let me quote a few lines from J. Edgar Hoover, who says:

> A study . . . discloses that the Communists are still the masters of "The Big Lie". Their double talk, duplicity, and semantic gyrations make them the most dangerous and proficient masters of propaganda in the civilized world.[17]

To the logical mind the Klineberg group could hardly have made a weaker case, for they fall back on the socio-economic status theory, ignoring (except for a hint that this cannot be evaluated at this time) the fact that McGurk has just disproved their now antiquated theory. After some thirty years (calling on Sorokin's earlier statement) the partisans of one-sided environmentalism are still calling on speculation and argumentation. Or, would it not now be more proper to say "speculation", reason having been abandoned? This group who would lead us to believe that they are "advanced" thinkers are actually suffering from fossilized mentalities.

Klineberg's group fails to tell us why Americans of Japanese and Chinese descent do not need apologists. The reason, of course, is that, though they have been discriminated against, they make a comparatively fine showing. Is the Klineberg group unacquainted with this fact, or do they choose to ignore it? In the one case they disqualify themselves on the score of ignorance: on the other, they simply prove themselves to be zealots, determined to push a creed of human oneness on us, and this with a complete disregard of the damage that their creed will do to our group.

As the Klineberg group suggests that the power of environment is the determining one in McGurk's tests, let us briefly touch on this aspect of the matter. Numerous tests, both in Europe and America, have been made to try to determine how effective environment is in developing intellectual capacity. Most of these have been made on Whites. The tests overwhelmingly indicate that, though both environment and heredity have an influence, heredity is the more important factor. This would suggest the absolute validity of the tests that we have cited, for any approximation of the same environments should have given quite similar results in case the individuals tested were innately equal. Considerable leeway would be allowable without invalidating the results.

S. D. Porteus has subjected many primitive peoples to his Maze Test. Some of these tests give results indicating that environment represents a minor factor.[18] In one instance, a bush native of Australia just in from the desert, who had never before seen pencil or paper, and who knew no English, was unfamiliar with white men or their programs, obtained an almost perfect score. The Bushmen of Africa are among the most backward and primitive of groups, and even in the simple tests which they can understand make the lowest of showings. Porteus found that in one test, though Bushmen could not even understand the nature of the test, some members of a tribe (presumably Bantu) living nearby could understand it. Neither group could speak English.

Sometimes psychologists, in explanations of the nature of intelligence, point to its effectiveness in practical fields, and show that when it is of a high order it is apt to result in a more practical adjustment to the environment. A legal definition of feeble-mindedness includes those who are "un-

able to manage themselves and their affairs with ordinary prudence". In such management the Negro's showing is deplorable, as is admitted by such race equality zealots as the anthropologist, A. L. Kroeber [15] and the social theorist, Gunnar Myrdal.[19] The Negro makes this poor showing, whether or not he is discriminated against. It is the conclusion of Donald Pierson, who made a study of Negroes in Brazil, where essentially they are not discriminated against, that the Browns (mixed bloods) of North America make a relatively better showing than do those of Brazil. Nor is this the opinion of a racist speaking, for Pierson's *sponsored* book was written to promote *the newer developments in sociological study*.[20] And while Pierson is not a zealot, he is obviously and definitely a modern liberal.

Today science enjoys a fabulous prestige with the public. Has it not succeeded in performing a continuing series of miracles? These have been such as to add greatly to our comfort, and, due to technological improvements, it provides us with ever widening vistas. Science sometimes saves our lives. But its most marked characteristic is an ever-increasing technological progress.

Often that which is old must be abandoned, both in the world of ideas and mechanics, to keep up with what is new. Thus two attitudes of great importance to our study emerge. *First:* the prestige of science. *Second:* the overall *prestige* of that which is the *latest*. This situation has presented the race equality zealot with an opportunity which he has fully exploited.

The zealot who has become a crusader for human oneness boldly steps to the center of the stage to proclaim that he is a scientist in possession of the latest information about humanity. But before briefing us on this, he may tell us that all earlier information having to do with *race* has now been

outmoded or disproved, and that his information is trustworthy. He then presents us with his own pseudo-scientific views, these being no more than his own rationalizations, dominated by his mania for human oneness.

The false prophets of old often supported their preachings with their followers by claiming that the new belief came from on high. The pseudo-scientists of today make equally spurious claims; then gain an acceptance for them by falsely claiming that they represent the latest findings of science.

We have been subjected to a great deal of clever propaganda designed to cause us to believe that we should not judge groups as *groups*. This dogma is put forward by those who have reasons for wishing to mislead us. Such a belief is improper, as can be easily shown. By concentrating on individuals, we can prove *anything* about geniuses: thus giving humanity a completely distorted belief about them. The great Dutch geneticist, Dr. A. L. Hagedoorn, who specialized on the question of animal worth, shows that we should never compare individuals with individuals, but always breeds with breeds. As of now, this issue becomes of paramount importance.

I believe that I have here presented sufficient evidence to convince the normal reader that, should we absorb the Negro, we would sink to a lower order. A few theorists make much of the fact that a minority of Negroes rise above the average for the white group. None the less, they *as a group,* can do nothing but drag us down. This is in addition to the fact that such crossings would be biologically improper, even if the two groups were equal.

IV

RACE, CHARACTER, AND TEMPERAMENT

In a later essay we shall find that individuals in the white group so differ that this predisposes them to accept different sets of values. This gives further weight to the evidence which we expect here to present overriding the dogmas accepted by our "advanced" groups that we are all born with fundamentally the same *natures*. Further, I expect to show that, just as there are differences within our racial group, so also there are differences between our group and other racial groups. It should be pointed out that such differences are relative, rather than absolute; where many individuals are involved, "overlapping" may occur.

In spite of the fact that we are dealing with *relative* differences, these differences are very real, in that they set men apart in various ways. Some of our group, as we shall find, wish to fly from reality. For this reason alone, they and rational men cannot face life with the same set of beliefs or values. Differences in intelligence cause men, in the face of reality, to come to different conclusions.

Most men are aware of the wide differences in temperament found in domesticated animals. Let us see what a geneticist says on this subject.

Dobzhansky points to temperamental differences found in the tiny Chihuahua and the Great Dane as well as differ-

ences in an ebullient Fox Terrier contrasted with a stolid Saint Bernard. We may call on the horse breeder for enlightenment on temperamental differences, for his experience has shown him that the great draft horses are, as a rule, stolid and gentle, while the race horse is nervous and excitable. I have among my friends a cattle man who has informed me that while Jersey and Holstein bulls are very dangerous, Hereford bulls are (or so he believes) safe. I once heard a lecture by an expert on farm safety, and while he advised caution with all breeds of bulls, he admitted that those of the dairy breeds were much more dangerous than the better breeds of range cattle. In Spain a certain breed of bulls is specialized in because they make good fighters in the arena. Roosters of different breeds show the widest range in pugnaciousness. Our domesticated ducks are descended from Mallards, due to the fact that this species is easily tamed and domesticated. The Green Peafowl is less easily domesticated than is the Blue Peafowl. I do not think that anyone influenced by evidence rather than an obsession will care to dispute the fact that animals differ greatly in temperament, or that these differences, to a great extent, are based on their breed.

Are we justified in believing that races of humans also differ in temperament? Though the evidence of the animal breeder does not in itself conclusively prove that this is the case, it does, by analogy, all but finally prove that the races so differ. On the basis of probabilities, we may accept the belief. Such belief is borne out by much evidence of a more direct nature. In reviewing the evidence, a word of caution is necessary. The human is the most adaptable of organisms. As an example, an individual may conform to a *milieu,* even though he be temperamentally at war with it. Tem-

peramental differences, because of this fact, may be concealed from the casual observer.

Here is what my psychiatric dictionary says of *temperament:* "In psycho-analysis, temperament is the individual's constitutional tendency to react to his environment in a certain way. Some people are more placid than are others, some more vigorous, some more high-strung; it is likely that such differences are innate and recognizable from the moment of birth." I skip a sentence and continue: "Temperament is probably instrumental in determining the particular type of character structure developed by a specific individual in that it limits the potentialities for character development. . . ."

If we have made a good case for a belief that individuals differ in temperament, we may expand this belief to include families. Broadly speaking, *race* may be considered to be in the nature of an "extension" of family. We know from our own experience, and psychologists from their close studies, that temperamental characteristics run in families. There is every reason to believe that a generally similar situation prevails with races.

For the last decade, or a little more, an intense drive, stemming mostly from New York City, has been carried on, designed to discourage any mention of *race* in connection with crime information. What is back of this? The obvious intent of the drive is to withhold from the American people information on which they could form judgments as to racial worth. In this way, liberals hope to advance their cause of building us all into one. From the viewpoint of their warped minds, unless they can destroy our belief in *race,* and annihilate all beliefs in racial *differences,* they see their program not just threatened but defeated.

Now let us boldly turn to a consideration of the kind of information that liberals are trying to keep from us.

The Negro crime rate is vastly in excess of that of Whites. This runs through all classes of crime, including murder and rape. I believe that only zealots for human oneness will seriously argue that discrimination is responsible for these situations. The crime rate of Orientals, who have been largely discriminated against in California, has not been adversely affected. Their record has been a remarkably fine one.

The following information on Negro crime is taken from the "Uniform Crime Reports for the United States and Its Possessions" issued by the Federal Bureau of Investigation, United States Department of Justice, which lists arrests, by race in 1956, as reported by the FBI, in 1,477 cities and towns of more than 2,500 population, comprising a total of 41,792,800 persons.

In evaluating the following figures, the reader should keep in mind the fact that Negroes constitute approximately ten per cent of our population.

74% arrested for gambling were Negroes
68% arrested for aggravated assault were Negroes
66% arrested for murder were Negroes
61% arrested for dope violations were Negroes
53% arrested for possession of weapons were Negroes
52% arrested for robbery were Negroes
48% arrested for prostitution and vice were Negroes
46% arrested for all other assaults were Negroes
45% arrested for rape were Negroes
42% arrested for liquor violations were Negroes
41% arrested for receiving stolen property were Negroes
41% arrested for disorderly conduct were Negroes
37% arrested for suspicion were Negroes

33% arrested for offenses against family were Negroes
31% arrested for larceny were Negroes
31% arrested for all other offenses were Negroes
30% arrested for burglaries were Negroes
30% arrested for all other sex offenses were Negroes
27% arrested for vagrancy were Negroes
24% arrested for drunkenness were Negroes
23% arrested for manslaughter by negligence were Negroes
22% arrested for auto theft were Negroes
19% arrested for embezzlement and fraud were Negroes
17% arrested for drunken driving were Negroes
15% arrested for forgery and counterfeiting were Negroes

Needless to say, such information as we have presented, rarely gets into our newspapers. In this connection I have a letter from a Californian who tells me that one of California's prominent papers has an editorial policy whereby it conceals the fact of the individual's race when a Negro is involved in a crime, though it does not follow the same policy with respect to Orientals.

Due to the fact that the figures on the Negro's crime rate are so carefully kept from the public, the Negro escapes a large part of the responsibility he should bear for his anti-social behavior.

The Negro's crime rate is, alone, enough to justify the apartness which sane members of our group wish to maintain.

We now know, from careful studies, that our white group, when classified as to body type, varies considerably as to mental ability, temperament, and even predilection to crime. This further upsets the beliefs of environmentalists. In view of this and other evidence, it is preposterous to brush aside the part played by race in the foregoing figures.

In this essay we have presented further evidence that we

are but courting disaster when we blindly follow the lead of the new social theorists, for they have lost touch with reality. They fear facts. Having thoroughly insulated themselves from any consideration of these when in conflict with their mania, they are forever doomed to be wrong when evaluating social situations. In spite of their incapacity to come to proper conclusions they continue to urge us to follow them into a social revolution, the detailed outcome of which no man can foretell. We can lay down one principle by means of which we may pre-judge its effects: The more it is out of touch with reality, the more it proceeds on false assumptions and dogmas, the more disastrous it will be.

BOOK TWO

THE SOCIOLOGY OF RACE

V

THE IMPACT OF OUR MONISTS

From the viewpoint of strictly following the subject of race, this essay represents an interpolation. However, if we are to grasp the nature of a fundamental force operating in the field of race relations, it finds a key position in these essays, for racial change is but an aspect of the great social revolution that is now taking place.

I did not read William James' *Pragmatism* till after the completion of my manuscript for *The World Of Oneness.* Had I seen it earlier it would have saved me much labor, for in it James lays a fine foundation for an understanding of the nature of *unity,* and employs a number of terms in the same sense in which I, after considerable thought, defined them.

Now that I am acquainted with James' work, this will allow me to call on his tremendous prestige to back up, at least in part, some of my own conclusions. Though I will quote freely from James in the passages that follow, it should not be inferred that I am abandoning my earlier outlook. The opinions expressed in *The World Of Oneness,* I wish to stand as found there. James does not consider the impact of our irrational element *on society;* this will be my principal interest.

Now let us turn to James. He says:

The history of philosophy is to a great extent that of a certain clash of human temperaments. Undignified as such a treatment may seem to some of my colleagues, I shall have to take account of this clash and explain a good many of the divergencies of philosophers by it. Of whatever temperament a professional philosopher is, he tries, when philosophizing, to sink the fact of his temperament. Temperament is no conventionally recognized reason, so he urges impersonal reasons only for his conclusions. Yet his temperament really gives him a stronger bias than any of his more strictly objective premises. It loads the evidence for him one way or the other, making for a more sentimental or a more hard-hearted view of the universe, just as this fact or that principle would. He *trusts* his temperament. Wanting a universe that suits it, he believes in any representation of the universe that does suit it. He feels men of opposite temper to be out of key with the world's character, and in his heart considers them incompetent and "not in it", in the philosophic business, even though they may far excel him in dialectical ability.

Yet in the forum he can make no claim, on the bare ground of his temperament, to superior discernment or authority. There arises thus a certain insincerity in our philosophic discussions: the potentest of all our premises is never mentioned. I am sure it would contribute to clearness if in these lectures we should break this rule and mention it, and I accordingly feel free to do so.

Of course I am talking here of very positively marked men, men of radical idiosyncrasy, who have set their stamp and likeness on philosophy and figure in its history. Plato, Locke, Hegel, Spencer, are such temperamental thinkers. Most of us have, of course, no very definite intellectual temperament, we are a mixture of opposite ingredients, each one present very moderately. We hardly know our own preferences in abstract matters; some of us are easily talked out of them, and end by following the fashion or taking up with the beliefs of the most

impressive philosopher in our neighborhood, whoever he may be. But the one thing that has *counted* so far in philosophy is that a man should *see* things, see them straight in his own peculiar way, and be dissatisfied with any opposite way of seeing them. There is no reason to suppose that this strong temperamental vision is from now onward to count no longer in the history of man's beliefs.

Now the particular difference of temperament that I have in mind in making these remarks is one that has counted in literature, art, government, and manners as well as in philosophy. In manners we find formalists and free-and-easy persons. In government, authoritarians and anarchists. In literature, purists or academicals, and realists. In art, classics and romantics. You recognize these contrasts as familiar; well, in philosophy we have a very similar contrast expressed in the pair of terms "rationalist" and "empiricist", "empiricist" meaning your lover of facts in all their crude variety, "rationalist" meaning your devotee to abstract and eternal principles. No one can live an hour without both facts and principles, so it is a difference rather of emphasis; yet it breeds antipathies of the most pungent character between those who lay the emphasis differently; and we shall find it extraordinarily convenient to express a certain contrast in men's ways of taking their universe, by talking of the "empiricist" and of the "rationalist" temper. These terms make the contrast simple and massive.

I skip some passages and continue:

Rationalism is always monistic. It starts from wholes and universals, and makes much of the unity of things. Empiricism starts from the parts, and makes of the whole a collection—is not averse therefore to calling itself pluralistic. Rationalism usually considers itself more religious than empiricism, but there is much to say about this claim, so I merely mention it. It is a true claim when the individual rationalist is what is

called a man of feeling, and when the individual empiricist prides himself on being hard-headed. In that case the rationalist will usually also be in favor of what is called free-will, and the empiricist will be a fatalist—I use the terms most popularly current.

James goes on to endow both rationalists and empiricists with a number of minor qualities, though I will mention only one for each group. The rationalists he calls *tender-minded* and the empiricists, *tough-minded;* the first named being monistic; the second pluralistic. He remarks that those falling under these separate headings have a low opinion of each other.

After this, James remarks that philosophy has been defined as the quest for the vision of the world's unity. At this point I must interject a note to the effect that such a definition must be limited to the philosophy of the Western world. James further shows the need for variety, and says:

Acquaintance with the details of fact is always reckoned, along with their reduction to system, as an indispensable mark of mental greatness. Your "scholarly" mind, of encyclopedic, philological type, your man essentially of *learning,* has never lacked for praise along with your philosopher. What our intellect really aims at is neither variety nor unity taken singly, but *totality.* In this, acquaintance with reality's diversities is as important as understanding their connection. Curiosity goes *pari passu* with the systematizing passion.

In spite of this obvious fact the unity of things has always been considered more illustrious, as it were, than their variety. When a young man first conceives the notion that the whole world forms one great fact, with all its parts moving abreast, as it were, and interlocked, he feels as if he were enjoying a great insight, and looks superciliously on all who still fall short of this sublime conception. Taken thus abstractly as it first

comes to one, the monistic insight is so vague as hardly to seem worth defending intellectually. Yet probably every one in this audience in some way cherishes it. A certain abstract monism, a certain emotional response to the character of oneness, as if it were a feature of the world not coordinate with its manyness, but vastly more excellent and eminent, is so prevalent in educated circles that we might almost call it a part of philosophic common sense. Of *course* the world is One, we say. How else could it be a world at all? Empiricists as a rule are as stout monists of this abstract kind as rationalists are.

The difference is that the empiricists are less dazzled. Unity doesn't blind them to everything else, doesn't quench their curiosity for special facts, whereas there is a kind of rationalist who is sure to interpret abstract unity mystically and to forget everything else, to treat it as a principle; to admire and worship it; and thereupon to come to a full stop intellectually.

"The world is One!"—the formula may become a sort of number-worship. "Three" and "seven" have, it is true, been reckoned sacred numbers; but, abstractly taken, why is "one" more excellent than "forty-three", or than "two million and ten"? In this first vague conviction of the world's unity, there is so little to take hold of that we hardly know what we mean by it.

In some passages that follow, James goes on to try to evaluate the worth of the one and the many, though his conclusions are quite indefinite, till he says:

There is no doubt whatever that this ultramonistic way of thinking means a great deal to many minds. "One Life, One Truth, One Love, One Principle, One Good, One God".

The character of the absolute knower's picture is however so impossible for us to represent clearly, that we may fairly suppose that the authority which absolute monism undoubtedly possesses, and probably always will possess over some persons,

draws its strength far less from intellectual than from mystical grounds. To interpret absolute monism worthily, be a mystic. Mystical states of mind in every degree are shown by history, usually tho not always, to make for the monistic view. This is no proper occasion to enter upon the general subject of mysticism, but I will quote one mystical pronouncement to show just what I mean. The paragon of all monistic systems is the Vedanta philosophy of Hindustan, and the paragon of Vedantist missionaries was the late Swami Vivekananda who visited our land some years ago. The method of Vedantism is the mystical method. You do not reason, but after going through a certain discipline *you see,* and having seen, you can report the truth. Vivekananda thus reports the truth in one of his lectures.

Where is there any more misery for him who sees this Oneness in the universe, this Oneness of life, Oneness of everything? . . . This separation between man and man, man and woman, man and child, nation from nation, earth from moon, moon from sun, this separation between atom and atom is the cause really of all the misery, and the Vedanta says this separation does not exist, it is not real. It is merely apparent, on the surface. In the heart of things there is unity still. If you go inside you find that unity between man and man, women and children, races and races, high and low, rich and poor, the gods and men: all are One, and animals too, if you go deep enough, and he who has attained to that has no more delusion . . . Where is there any more delusion for him? What can delude him? He knows the reality of everything, the secret of everything. Where is there any more misery for him? What does he desire? He has traced the reality of everything unto the Lord, that centre, that Unity of everything, and that is Eternal Bliss, Eternal Knowledge, Eternal Existence. Neither death nor disease nor sorrow nor misery nor discontent is There . . . In the Centre, the reality, there is no one to be mourned for, no one to be sorry for. He has penetrated everything, the Pure

> One, the Formless, the Bodiless, the Stainless, He the Knower, He the Great Poet, the Self-Existence, He who is giving to every one what he deserves.

James continues:

> Observe how radical the character of the monism here is. Separation is not simply overcome by the One, it is denied to exist. There is no many. We are not parts of the One; It has no parts; and since in a sense we undeniably *are,* it must be that each of us *is* the One, indivisibly and totally.

Now back to Vivekananda.

> When man has seen himself as One with the infinite Being of the universe, when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe has been melted into that oneness, then all fear disappears. Whom to fear? Can I hurt myself? Can I kill myself? Can I injure myself? Do you fear yourself? Then will all sorrow disappear. What can cause me sorrow? I am the One Existence of the universe. Then all jealousies will disappear; of whom to be jealous? Of myself? Then all bad feelings disappear. Against whom shall I have this bad feeling? Against myself? There is none in the universe but me . . . kill out this differentiation, kill out this superstition that there are many. He who, in this world of many, sees that One; he who, in this mass of insentiency, sees that One Sentient Being; he who in this world of shadow, catches that Reality, unto him belongs eternal peace, unto none else, unto none else.

As an aside, I may point to the fact that monistic beliefs similar to those of Vivekananda may be encountered in other parts of the East. As an example, the Neo-Confucianist Chang Tsai adopted the oneness of all things as

the main theme of his philosophy. In the cultivation of such oneness is to be found an immense joy as well as the solution of problems, though Chang Tsai seems to have recognized that oneness may also have a therapeutic value.

Now, unless my reader, himself, is a monist, I believe that he will agree with me that there is something strange in the nature of the individual, the monist, who must resort to such beliefs to prepare himself to meet life's problems. Anyone with a capacity for objective thinking cannot escape the fact that those whom we term *monists,* are simply employing oneness as a narcotic. The psychiatrist recognizes that the psychoneurotic is out of touch with reality and that a cure brings him to a recognition of reality. From this point of view the monist is definitely abnormal, for he is trying desperately to escape reality.

At this point I would like to remark that Jung came to the conclusion that society has its rational types—characterized by a supremacy of the reasoning and judging functions. He also came to the conclusion that it has *irrational* types because they fail to exercise judgment. He remarks on their preoccupation with the *simple,* as well as their intensity. Unfortunately he failed to remark on their predilection for ideas based on oneness, though he did essentially show this in mentioning their predilection for that which is simple.

A number of penetrating minds have come to the conclusion that society often acts irrationally. So far as I know, none of these has seen the activities of monistic minds as a factor.

We may take Vivekananda as an example of the true monist born into the milieu of the East, which, on the whole has proved to be a fallow field for the cultivation of monistic beliefs. No overall faith in monotheism has arisen there.

The monist of that area, if he is to be effective, must find a belief that will appeal to scattered individuals. Vivekananda would develop what is essentially a refuge into which individual monists could retreat for the purpose of mental hygiene.

The monist, having adopted faith in a monistic belief, allows it to become his master; he its slave. From then on he does not "think"—if we consider *thinking* as the reviewing of evidence and coming to conclusions compatible with the evidence or that spring logically from it. What thinking he does carry on becomes a *search,* and often it is a frantic one, for dogmas that will more tightly mesh him in his delusions.

I have felt for some time that, though the findings of intelligence quotient tests give quite accurate information as a general rule, there is one area in which they are particularly weak. They assume that if the individual shows mastery of the symbols that we so often employ in thinking, he is well qualified as an able thinker. No doubt in the great majority of cases this will be true. Occasionally an individual may be found who cannot properly relate symbols to reality. In the business world, it would be said of such a man that his judgment is poor. In the writings of academicians one rarely encounters this term. Possibly a reason for this is that in the world of theory there are relatively few opportunities found for testing judgment, while in the world of affairs such tests are the rule. Now let us look at the monist in the light of this situation.

Lewis M. Terman edited a study of three hundred geniuses made by Catherine Cox and three assistants to determine on the basis of the known facts about them, a proper I.Q. for each. As the studies were without the bene-

fit of actual tests, proper doubts may be raised about their accuracy. For our present purpose, I believe that they will be adequate.

The period that preceded the French Revolution, as we shall discover in a later essay, as well as the Revolution itself, brought into prominence a number of individuals showing the characteristics of markedly monistic minds. The Terman study deals with a number of these. They are all rated above average—though none of them fell in the very highest brackets. I believe that a purely theoretical approach to this subject might have led us to approximately the same conclusion.

The fact that the extremists of the foremath of the Revolution and those of the Revolution itself showed an interest in theory and an ideal—strange though these may seem to the normal mind—is indicative of a certain superiority. On the other hand, the fact that all of them were out of touch with reality indicates a certain inferiority. This is further borne out by their confusion when facing complex situations. What is the basic reason for the inability of our test group to comprehend reality? To explain this strange situation, let us advance two theories; then see what we can make of them.

Possibly there is in the mental structure some factor as yet unrecognized and unexplored by psychologists; this falls into the area which I have termed *judgment*. It may be that the monists that we are examining could accurately follow the mental processes that should lead to correct judgments, but that there is in their nature something that caused them to repudiate their findings in favor of an emotionally determined conception. Possibly their unstable natures caused them to flee from reality to some haven, just as did Vive-

kananda—a haven that they identified with Eternal Bliss. With a number of reservations, I lean to this latter view, and believe that I can best explore the matter by looking at certain aspects of the career of the French philosopher, August Comte (1798-1857), though he came at a later period than that of the remainder of the group which we have been considering.

Comte is rated higher by the Terman study than are the other individuals of the revolutionary period. As a child he was precocious as well as industrious but showed marked signs of nervousness. He became an admirer of, and for six years signed himself, "pupil of Saint Simon". The two later quarrelled and parted.

To show that Comte was a "born" monist, we may point to the fact that he believed that the individual is an abstraction, and that society as a whole is the *only* reality. Those of us who consider that such a belief is so bizarre and unreal that it would not be entertained by a sound mind will not be surprised to learn that Comte was insane for a time. In a later essay we shall find that one of the great *prophets* of the Revolution—another monistic zealot—had delusions of persecution.

In case we concede that the true monist *may* have a high I.Q., we do not concede that this means that he is truly intelligent. With respect to the area dominated by his mania, he may be so limited in his capacity for thought as to be simple-minded.

What shall we say of the "synthetic" monist, the one enslaved by a monistic belief through the force of indoctrination? Not being in need of a haven of Eternal Bliss, our first presumption will be that he is merely stupid, that in following propaganda blindly he shows a lack of a capacity

for thought. The matter is not necessarily that simple. In this age of totalitarianism he may not have had a chance to examine and weigh the evidence of both sides.

At this point I would like to interject a note. Often, it takes a great genius to discover in complexity a *true* unifying factor. As an example, this was accomplished by Charles Darwin when he conceived of the principle underlying evolution. This represented a vast step forward in man's progress toward enlightenment. Here, then, we find a genius, imposing a true oneness on a situation. Our "pseudo-geniuses" are trying to impart an untrue and therefore false oneness on reality. If successful in gaining a following, they can lead only to the spreading of darkness.

As of today, monists are increasingly developing a faith that the conception of the oneness of humanity meets their requirements. As we shall later find, however, this belief has no natural appeal to average or normal people. Therefore, to further this end, the monist promises "everything", as did Marx. The extent of the monist's malaise dictates the power that he puts into his drive. As he is already in a borderland of unreality, it becomes easy for him to resort to deception to further his mania.

As further proof that in the case of monists we are dealing with *a cast of mind* rather than with individual thinkers, we find that, when they have accepted certain social areas as their province, they are as one in accepting all conceptions in this area that are based on oneness. This fact accounts for their predilection for Internationalism, One World, The United Nations, and Collective Security to be regulated by the United Nations. They lean towards all collectivistic ideas and race equality, for these beliefs tend to make humanity appear as one. Here we find a cluster of complementary ideas, that build into a total oneness.

Conceivably, a monist could make a correct decision in social areas, but from a practical point of view we may properly say that his decisions will always be wrong. This is due to the fact that he is out of touch with reality. He has, in fact, adopted his monistic viewpoint to shield him from the complexities of reality. Because of this fact, he can never gain a proper insight into any complex situation where this falls within the realm of his obsession. Yet it is the members of this severely limited group who aspire to rule us all by forcing their obsessions on us. And the tragedy is, they are succeeding.

By nature, the monist is an absolutist. He is attracted to totalitarian conceptions, and having accepted an idea he places it beyond criticism. He sees great merit in *faith,* and any encroachment on it by reason disturbs him; so much so that he rejects reason.

Now let us explore what happens when the monist tries to think in the area of his obsession. He resorts to what is called *rationalizing.* My Psychiatric Dictionary defines this so clearly that I will quote from it:

> This term was introduced into psycho-analysis by Ernest Jones. It means in psychiatry practically the same as in other fields: making a thing appear reasonable, when otherwise its irrationality would appear evident. It is, perhaps, synonymous with *justification.* It is said that an individual 'covers up', justifies, rationalizes an act or an idea that is unreasonable and illogical . . .

Though practically everyone does some rationalizing, particularly to "justify" some of their less praiseworthy attributes, these attributes by comparison with those of the true monist are but minor in extent. The entirely normal person—be there such—would probably indulge in no ra-

tionalizations. For purposes of comparison, we shall assume that such individuals exist; also, that the vast majority of humans are closer to the normal human than they are to the monistic zealot.

Because he does not have the balanced set of values of the normal man, the monistic zealot cannot understand that a multiplicity of values are properly observed in normal societies, or his obsession causes him to believe that all values, even in combination, are inferior to his *one*. He dwells in the dark land of his obsession, and for him its only illumination comes from his obsessive belief. This false light gives to all who come within its field the most false and grotesque of forms.

Collectivism represents a monistic conception, for it implies that the whole (in reality an abstraction) is superior to the parts.

The term collectivism as ordinarily employed is practically synonymous with socialism or even Communism. In this essay, I wish to show that a new form of collectivism is arising. This I will name *social collectivism*. The social collectivist may not wish to take society as far in the direction of collectivism as Communism. He may even be opposed to this latter conception. As an example of this fact, we may cite, as of today, the head of a great publishing firm and the leader of one of our largest labor unions.

I have elsewhere shown that after a certain amount of successful indoctrination it becomes difficult to impossible to differentiate between the "born" monist and the normal man. This has happened in the case of all of our religious beliefs. I have also expressed a belief that true monistic zealots are quite rare. I have had an opportunity of observing the activities of one of these who has become an all-out

social collectivist. Through the observation of his activities, we may learn much. For obvious reasons I avoid names.

In a certain town lives a monistic social collectivist. He is a lawyer by profession, is still young, and has succeeded in getting himself elected to a minor political position which permits him to carry on his legal practice. Though the town has but a minimum of minority groups, he constantly crusades for them. Under the circumstances, he has virtually nothing to gain politically or economically from them. Yet his crusade in church, especially among its younger members, to gain acceptance for minorities never ends. He even works on the minorities. As segregation is not practiced by his church, he has found a few (as I write) Negroes willing to attend services. With his political friends he carries on a constant crusade for "civil rights" legislation. Because of this pressure the Governor of the State in which he lives, recently appointed a committee, including our zealot, to study civil rights and discrimination "before it becomes a major issue"—whatever that means. The quotation is from a newspaper account, telling of the appointment.

As we have seen, our zealot has nothing to gain—unless it be publicity—from his activity. Therefore, practical men might easily jump to the conclusion that the individual in question must be a fine character working for a worthy cause. Whether or not *human oneness* represents a true value will be dealt with in accompanying essays. In the meantime let us consider other aspects of the character of the individual in question.

Our zealot does not bear a good reputation for ethical dealings in the business world. Some consider that he has leanings towards Communism, though it is my opinion that his basic belief is in what I have referred to as *social col-*

lectivism, in its turn, based on the conception of the oneness of humanity. Here, then, is the basis for his mania. With a small turn of the wheel of circumstances, we may be certain, he would have been a Communist. He always refers to those who oppose his views on race as *confused.* This is significant. Here is clearly an instance of what psychologists refer to as "projection". In these cases, individuals attribute their own faults or shortcomings to those who oppose them. The real basis for our zealot's mania is his own confusion, the fear of the monist of that which is complex. He is desperately trying to establish a human situation where he can find refuge from his confusion. He, like Vivekananda, seeks Eternal Bliss in oneness, or at least to end his worst doubts.

In addition to monistic leanings, we may be certain—as I am from observation as well as theory—that our zealot has a profound inferiority complex. Possibly this latter factor is of as much or more importance in driving him in his mania for human oneness than is his monistic nature. In case *everyone* is accepted, so will he be. And, while normal men prefer their own kind—often based on race—and wish to see advantages flow to them, so does our zealot prefer *his kind;* he identifying himself, though secretly, with the inferior. His fine moral outlook turns out to be no more than an expression of his warped nature. The intensity of his drive gives an automatic measure of the depth of his feelings of inferiority. Combine this then with his fear of the complex and we have rationally accounted for the irrationality of our zealot.

VI

GROUPS FOR AND AGAINST HUMAN ONENESS

Beliefs having to do with proper social objectives are apt to vary widely in different sections of our country. A typical inhabitant of the deep South may find no basis for agreement with a New Yorker who has been indoctrinated with a belief in race equality. As a rule, those living outside of the South may, due to the vast programs of indoctrination to which they in all likelihood have been subjected, require many facts before they will even concede that races may be unequal.

Since collectivists endorse the conception of race equality and support integration programs, it follows that they are for human oneness. Rarely do we find a race equality zealot not interested in some form of collectivism. This statement may not apply to members of the Roman Catholic Church, for the Church has embraced the conception of race equality and rejected the collectivistic beliefs of Communism.

Before we start a detailed consideration of the more important forces working toward a social revolution, let us survey the scene in breadth rather than depth.

First we learn that we are apt to discover social collectivists wherever they deem that their activities may be effective. We may hear of a friend or relative being indoctrinated in a university by a professor who is an apostle of

social collectivism. Or we find that strange social theories dominate teachers in lower schools and that these have influenced programs of education from kindergarten upward. Possibly we run across evidence that a wealthy foundation is employing its power to spread beliefs in collectivism. Or maybe we are displeased to discover that UNESCO has appointed itself guardian of our thought processes and wishes to fashion us or our children to fit into *its* ideal of a world-wide racial oneness. Possibly we are shocked by an article in a current periodical advocating our amalgamation with the Negro.

When we wish to inform ourselves on some historical or social or economic fact or problem and turn to a book whose author happens to be an "advanced thinker", we find that he is subtly or openly trying to indoctrinate us. The historian may point to the ideals of the French Revolution as proper aims for humanity, while the sociologist may push an idea of human oneness. It may surprise certain persons to learn that our social collectivists, based on the conception of *collective security,* helped to manipulate us into two useless wars.

Should we decide to inform ourselves on man's genetic makeup or look at him through the eyes of an anthropologist, our experience is the same. So indoctrinated have many of the members of these groups become that we are apt to find that their books show a greater interest in having us join them in their social belief than they are in informing us on their respective subjects.

We may be surprised to find a psychologist, by means of the printed word, trying to convince us that "race prejudice" is not innate, though he has to fly in the face of unlimited evidence pointing to the fact that he is mistaken. We may

even find the psychologist attacking us for wishing to maintain our racial apartness. And in case we continue our inquiry into today's great social upheaval, we will find, as John T. Flynn and others have, that those dedicated to "liberal" or social collectivistic beliefs now dominate the field of book reviewing, as far as our national publications go, and that they, due to their bias, ignore or smear books that oppose their beliefs. At this point we should interject a note. It is impossible to gauge the extent of the effect of this one factor on our beliefs, for its ramifications spread out in this fashion: *First,* many authors fear to oppose collectivistic concepts, knowing that their works will fail to receive notice. *Second,* publishers fear to risk money in the publication of the works of such authors. Still, a few books get past these barriers, but they are almost invariably reduced to restricted audiences, due to these facts. Our social collectivists express horror at the Nazis' book-burning program but pursue with energy their own program that causes many books to be still-born. We find that we are increasingly guided by the will of the few, rather than broad appraisals of situations. Our courts have caught the disease and have decided that we must, whether we like it or not, all be fashioned into one.

Anyone with any interest in the race question will have noticed that race equality zealots dominate our periodicals of national circulation, and, aside from the South, most newspapers. Members of a Protestant Church may discover that their minister has adopted human oneness as a creed. We shall say more concerning these activities as well as those of Catholics as we proceed.

To heighten the effectiveness of their social drives, racial collectivists spread the belief that it is wrong for *anyone,* no matter how ignorant, to remain aloof, to retain his in-

dividuality, to doubt the worth of social oneness. We must all join them or suffer their displeasure while they condemn us as socially irresponsible.

On the lighter side we may encounter the ideal of social oneness held up to us in motion pictures, the radio, television, or may encounter it expressed in works of fiction. Or we may buy a current periodical for diversion, only to discover it championing the cause of human oneness. All of this hammering at us by means of propaganda has left the average American in a state where he is virtually incapable of thinking rationally on the subject of race. He has been brain-washed and reconditioned to automatically respond to views and the values or, more correctly, the human oneness value of the monists. To some extent he is prepared to accept the dogma of the social collectivists, that we are all but units of equal worth, irrespective of our race or our ability.

From our brief review we have discovered that social collectivists have succeeded, at least to some extent, in *permeating* all social thought. This does not, of course, mean that they have succeeded in *dominating* all of it. Now let us turn to areas where they have gained a complete, or almost complete, monopoly.

Collectivists of all persuasions favor programs leading to integration. Alex Bittleman, in the *Communist* for March, 1934, states (slightly paraphrased) that the Comintern ". . . said that the struggle against discrimination and for Negro rights is a revolutionary struggle for the national liberation of the Negroes, and that it must fight for complete Negro equality . . ." Outside of the South, few remain to challenge this position with its implied dogma that the Negro is qualified for equality.

Mostly Communists act under instructions from the party organization. As is well known, their objective is rev-

olution— one of violence, if necessary. Because of the tightness of the organization and the devotion to the cause demanded of Communists, their numbers are severely restricted. Such is not the case with those whom I have named *social collectivists*. They can, in schools and elsewhere, constantly harp on their theme of cooperation, usually without arousing much suspicion of their motives. But many of these are planting seeds which they later expect to see bear fruit in an all-out change to Communism.

I do not see any reason, in logic, that calls for the ending of apartness to make communistic theory work, though Communists believe otherwise. In part, the declaration of Communists in favor of human oneness represents their method of shopping for the support of minorities. However, the matter runs deeper with them, and I believe that their predilection for integration can be best explained by the psychology of the individuals belonging to this group. Being monists, they want to see oneness applied in all directions; hence, the oneness of humanity. Possibly, as of today, Communists represent the strongest single element working for integration.

As we are all well aware, the activities of Communists, as well as modern "liberals", are world wide, and wherever there is a race problem both agitate for racial equality. Though the following paragraphs were written to describe such activities in South Africa, they apply with equal force to our land. I quote:

> Multiracialism [integration] is of the essence of Communism, an essential part of the softening-up process required before the internationalists of New York and Moscow step in. Modern liberal racial philosophy is not English philosophy, but socialist and Communist philosophy. The only difference between multi-

racial and Communist aims is one of tempo. The liberals and multiracialists want to achieve tomorrow what Moscow wants to achieve today. And behind the facade of respectability and high-sounding ideals and "moral" cliches lurks the spectre of world domination, of a dictatorship that would make cattle of men.

Civilizations are rarely destroyed by forces from without. Rather are they destroyed by corruption and disintegration within.

Africa South shows that similar forces of revolution and disintegration are at work in South Africa. The natives are being subjected to a campaign of intensive propaganda. Fed on the one hand with liberal cliches promising utopia, they are on the other hand being welded into a black nationalist force—a racial *bloc*—while white men are being divided and redivided by every known propagandist stratagem.

The trick of the propagandist is being used to present white race-consciousness and racial integrity as something unclean, indecent. By the use of high-sounding words, given inviolability by the technique of constant repetition, the multiracialist and liberal have been spared the task of trying to justify their own creed. Its rightness is taken for granted. It is those who stand for racial integrity and the preservation of those qualities that made a great civilization who have been driven on to the defensive.[1]

American periodicals with a national circulation, with the exception of U.S. News, are, as I write, dominated by a viewpoint acceptable to social collectivists. This is particularly true of the Luce publications, with their circulation (1957) in excess of ten millions. One of these, *Time,* has been so prejudiced that, in its account of the hearings of the committee of the House of Representatives having to do with integrated schools in the District of Columbia, it

gave none of the committee's findings: rather, it devoted its account to smearing the investigation and the investigators.

A large number of small periodicals are springing up, devoted to right-wing interests. Though not available on news stands, they have a loyal group of supporters. These periodicals call the attention of their readers to the books, pamphlets and projects of the *right*. In this way, at least the beginnings of the ending of the virtual monopoly of the left-wing reviewers and periodicals appears to be in sight.

All revolutions and to a less extent, counter revolutions, require periods to build up their *rationales*. In the new periodicals we appear to be witnessing the forms that will carry on this program for our rightists.

No consideration of our racial problem can be complete which ignores the activities of Jews in this field. Their position is, to some extent, unique. Every intelligent observer of the race situation in America is aware of the activities of Jews in the field of race relations. In what follows, I intend to offer a constructive criticism of Jewish beliefs and attitudes.

Probably because of their intense devotion to monotheism, Jews, as a group, are easily indoctrinated by monistic beliefs. As of now, many of them are adopting the creed of human oneness, particularly as this applies to the race issue. Social collectivists among the Jews no doubt believe that many benefits will spring from human oneness. This, however, is not the only factor involved in their belief. Whether or not they will admit the fact, one of the principal aims of many of this group has been to create an outlook that will automatically shield them from a recurrence of their experience in Germany under Hitler. I intend to show that their own program is defeating this aim.

I have run across two instances of Jewish lawyers opposed to integration. These turn out, however, to be paid advocates, and in a discussion of the matter some Southerners have raised doubts as to the sincerity of these two individuals. While the author does not pretend to pass judgment in connection with such activities, we need only turn to the activities of the Anti-Defamation League to discover the characteristic attitude of Jews, taken as a group. The League has been extremely active in pushing integration projects.

All unbiased observers become aware of the fact that the Jews are a self-willed people and are convinced that other groups should adopt *their* views. Did they not win supremacy for their God in the mind of mankind? Why, they might ask themselves, might they not meet with equal success in other projects? Many Jews have thrown themselves into the race conflict, unabashed by doubts. Often they have shown not the slightest interest in whether or not their views are basically correct. They have simply assumed that their attitude was right, and, being a close knit group, have had but few chances to learn that they might be wrong.

Much of Jewish reaction to Hitler's program sprang from a belief that the most important factor in Hitler's opposition to them was based on his racial beliefs. The correctness of their belief is debatable. Hitler's first opposition to Jews appears to have been based on cultural factors. Such opposition, they have had to contend with, in all lands. In final analysis it was *totalitarianism,* as such, which permitted their persecution in Germany.

In backing the cause of racial integration and amalgamation, Jews may be making the major blunder of their long career. Though this be inspired by their profound sense of insecurity, they are but creating a more insecure position

for themselves. Not only is the program which they are now backing basically wrong from a social and biological viewpoint; the evidence indicates that it will not even accomplish the ends (essentially sentimental ones) which social collectivists believe that it will. Further, by recklessly pushing their extreme views on others, they are inviting retaliation by extremists of an opposite kind, and this is already occurring. If Jews persist in blindly backing programs of integration, those who accept them as friends must tremble for their future, for they are running into an area of basic feelings. It is my balanced judgment that no group can persistently flout these without taking grave risks.

To those Jews not in sympathy with programs of racial amalgamation, if there be such, it may appear unfair that special notice should be taken of Jews. Have I not, as an example, pointed to the many other agencies working in the same direction? There are, however, differences. Most other groups do not push their programs with such zeal. And, except in the case of Communists, other groups are more divided.

The Catholic Church is against racial discrimination and is ending or trying to end racial apartness in its schools. It has a few zealots who wish to push such a program on other schools. Church activities have been largely confined to influencing its own members. Many members, in their lay capacity, have worked for integration. This is particularly so in the case of a few publishers who control periodicals with wide circulation. The Catholic Church also has dissenters as can be seen from the following taken from a Westbrook Pegler column.

Pegler tells of Father James M. Gillis, a noted Paulist missionary and essayist. Father Gillis points out that controversies are not wicked and that Christ was the greatest

controversialist of them all. He then goes on to tell that we have become afraid of a few smear words, and says:

> Racist is one of the worst. But what is a racist?
>
> A "racist" is a person who approves his own race and prefers the society of his own people. Millions of human beings of all races, in fact, most of humanity, is "racist" by that definition.
>
> But the despised and persecuted "racist" meant by this propaganda is not condemned for his amiable preference, which implies no hostility to any other race. He is persecuted for showing the courage to express his preference in words and suiting his conduct to his words.

What is to be said of our Protestant churches with respect to their attitude towards integration? As of now these churches and their individual ministers vary widely in attitude. I believe that no one will argue with the statement that within the last few years social collectivists have made great progress in church circles. Let me quote some enlightening remarks by Herbert A. Philbrick, for many years undercover agent for the FBI, who says:

> It is no accident that your church is the number-one target of the Communist conspiracy in America today. The Reds have been flushed from previous cover. For one thing, since the war, the Communists have suffered setbacks in the field of labor. They have lost control of many unions which they once dominated. Having lost power there, they have sought to gain power in another area—and the churches were selected as the target.[2]

J. B. Matthews tells us that the 1952 Yearbook of American Churches lists 177 Protestant theological seminaries in this country and that at least 54 of these have been infiltrated by the Communist-front apparatus. The significance

of this situation will be realized, for these seminaries are responsible for the education of many of our Protestant ministers.[2]

John T. Flynn has discovered that the National Council of Churches of Christ in the U.S.A. has been penetrated by at least socialistic theory, though he believes that Marxism might be a more descriptive term with respect to what some of its members stand for.[3] Incidentally, this latter group is, as always, extremely aggressive. Collectivism is being propagated under the guise of *cooperation,* just as it is in our universities. Some churchmen, such as Bishop J. Bromley Oxnam, a former president of the Federal Council, are willing to speak of the new order of the classless society. Dr. Oxnam has since admitted before the Committee on Un-American Activities that he had been associated with nine Communist front organizations, and had worked with members of the Communist party for more than thirty years. Some ministers who are also social collectivists are extremely aggressive in pushing integration projects, and we may find this group asserting that God is in favor of such projects.

The National Council of Churches publishes what it calls, "Christian Newsletter on National Affairs". It apparently has confused *news* with indoctrination, this being on the order of social collectivism. It strongly endorsed the United Nations, and all of *its* projects of indoctrination.

We cannot doubt but that our universities are playing an important part in the spreading of collectivist beliefs. Probably much of this stems from the theories of John Dewey and his Progressive Educational Association (organized in 1919). This group was also affiliated with the American Historical Association, which in 1934 asserted that "in the United States . . . a new age of collectivism is emerging." [4] This is the group, then, which believes cooperation

will solve all of our problems, and which I have named *social collectivists*. Though probably many of these are convinced that they are not Communists, with a slight change in emphasis and an overall expansion, their beliefs fall in line with communistic dogmas. The milder views prepare the way for the acceptance of the more extreme views.

Crane Brinton has shown that the academic mind is apt to be more interested in that which changes than that which is fixed. I have elsewhere shown that the hope for a quick and easy salvation lives on in the minds of many Westerners who have given up the older religious beliefs. A combination of these attitudes may account for much of the social collectivism that is being taught in our schools. Unfortunately the minds preaching the new gospel do not need to test its validity in the school of reality.

We are all aware that Communists, though not "card carriers", have found positions as teachers in our schools, at all levels. We cannot accurately determine how extensive their infiltration has been, for they usually suppress this information. When it comes to light, it is often due to fortuitous circumstances.

E. Merrill Root, himself a conservative professor, in his book, *Collectivism on the Campus,* quotes Joseph S. Clark, Jr., former liberal Mayor of Philadelphia. Clark expresses a belief that "liberals" have won the minds in our colleges. Root himself does not challenge this statement, nor do I. At the same time, as Root also shows, this is due primarily to the intensive activity of a large minority of liberal professors. Conservatives have been virtually silenced.[4]

One of the most powerful factors working for human oneness is UNESCO (United Nations Educational, Scientific and Cultural Organization). This organization was set up by the United Nations to "educate" us. It has been dom-

inated by monistic minds, and, as these easily confuse indoctrination with education, we find monistic collectivists spending our money to indoctrinate us with the very beliefs that we are actively opposing.

UNESCO has issued a number of booklets dealing with race. Most of these are in the nature of religious tracts, designed to spread the new religion of human oneness. Though these publications dealing with race are supposed to be scientific, they are, preponderantly, pseudo-scientific. This, of course, has been inevitable, for UNESCO was conceived and launched by monists to further monistic conceptions. It is, as now, increasingly attracting the most irrational monistic zealots.

Robert Kuttner tells of UNESCO's activities dealing with race and gives some enlightening side lights. This organization called to Paris, in December of 1949, a group of savants to prepare its "Statement on Race". As might be expected, this group came to the conclusion that *race* is more of a social myth than a biological fact. Now let us look at the members of the group that made this "startling discovery". One of these was Ashley Montagu, an anthropologist who has long been a zealot for human oneness. He was appointed coordinator. Others were, Humayun Kabir, secretary of India's educational ministry; Dr. Franklin Frazier, a Negro sociologist from Howard University; Dr. Morris Ginsberg, a British sociologist; Dr. Levi-Strauss, a French anthropologist; Professor Costa Pinto of Brazil; Dr. Juan Comas of Mexico, and Professor Beaglehole of New Zealand. As Kuttner points out, some of this group were not anthropologists; two came from countries having huge populations—Mexico and Brazil—of Mestizos and mulattos. Two of the others represented colored races—a Hindu and an American Negro. I might also point to the

fact that Frazier has been frequently cited in investigations of left-wing activities.[5]

The editor of the American Journal of Anthropolgy (vol. 9, p. 375, Sept. 1951), says: "The professional students of race were astonished to find themselves completely by-passed in the selection of the UNESCO panel and its consultants".

As shown in accompanying essays, revolutionary movements tend, in the end, to be dominated by immoderates. Now let us throw some light on the nature of some of the leaders of UNESCO's projects by means of some quotations from the *South African Observer*:

> Dr. Brock Chisholm, until recently Director-General of the U.N. World Health Organization and now Vice-President of the World Federation of Mental Health, recently wrote an article in the Canadian *Weekend Magazine* advocating birth control and suggesting that we should adopt children from other countries instead of having our own.
>
> "It would have a very good side effect, too, if the children had brown or yellow skins . . . As far as I am concerned, the sooner we're all interbred the better", he wrote.[6]

The same article warned parents "against surrounding children with moral, religious and political prejudices". UNESCO has a strange attraction for such perverted minds, for they see in it an opportunity to force their obsessions on others.

In the same issue of the *South African Observer,* I found, under the heading *"Well Qualified for U.N. Post",* the following paragraphs:

> KAMPALA, Wednesday.—Uganda's Governor, Sir Andrew Cohen, threw a New Year Eve multi-racial 'Rock 'n' Roll' party at Government House, Entebbe. There was midnight

swimming for the guests who were overheated after rocking 'n' rolling in the equatorial night.

"Sir Andrew is very fond of rock 'n' roll . . .", guests commented. "African and Asian guests who were a bit diffident at first, were soon rocking 'n' rolling with the best."

The party was also a farewell for Sir Andrew Cohen, who leaves Uganda on Monday to become Britain's Permanent Representative on the United Nations Trusteeship Council in New York.[6]

I believe that the foregoing quotations give a sufficiently accurate idea of at least one aspect of the U.N. It must indeed be a strange group of psychopaths, for Lin Yutang said that he had to give up his Paris position with the U.N. to keep from going mad. The mad men stay; while others can't. Further, they have access to millions for the benefit of their programs of indoctrination; their aim is to make us just as they are.

Wayne Leys, who is sympathetic to UNESCO's projects, nevertheless shows that a conference sponsored by UNESCO agreed on specific *human rights,* but the "intellectuals", as he names them, could not agree on the ultimate reasons for such rights.[7] In other words, the monists involved were dominated by their emotions, but could not justify these on a rational basis. Let us pause for a reflection on this situation.

What is to be the fate of us who do not have the same emotions about humanity as do UNESCO's monists? Are the governments of the world going to continue to provide this group with facilities to allow them to expansively force their emotional state on us, thereby forcing us to suppress ours? Are we all going to have to bow before their new lay religion—one based on nothing more tangible than their feelings?

In addition to gaining control over UNESCO, with its millions to spend on projects of indoctrination, monistic zealots have largely gained control of the wealthy *Foundations* giving them access to additional millions. According to Senator James Eastland, the Ford Foundation has been the most active in an attempt to establish social equality between Blacks and Whites. Other foundations pursuing a similar objective are (as I write) the Marshall Field Foundation, the Rosenwald Foundation, The Rockefeller Foundation, and the Dorothy and Louis Rosenteil Foundation, as well as the Carnegie Corporation.

The expenditure of vast sums by these organizations, including UNESCO, for purposes of indoctrination, not only has a direct effect, but it helps to gain further sums from well-meaning but ignorant people. Thus a vicious circle is now in full swing.

The NAACP (National Association for the Advancement of Colored People) is becoming extremely active in pushing programs of integration. Though it always poses as spokesman for the Negro people, we may properly doubt that it is representative of the great majority of Negroes. Clennon King, himself a Negro professor at Alcorn College, charges that it does not speak for his people, and that it does not seek peaceful solutions for their problems.

Attorney General Eugene Cook of Georgia has shown that the NAACP has been dominated by individuals affiliated with Communist, Communist-front, as well as subversive, organizations. Many of these have been Whites. It has also favored fellow-travelers, as well as their line.

Of the five founders of the NAACP, only one was a Negro. This was W. E. B. DuBois. According to Cook, eight pages of single-spaced typewritten copy was needed to list his connections with subversive groups. The Whites

were decidedly "liberal" in outlook, or worse. The NAACP is getting contributions in large amounts from organizations and businesses dominated by monists.

The Urban League, which has succeeded in gaining support from Community Chests, has worked for integration in residential areas. The CIO, though it officially is opposed to Communism and has rejected leadership by Communists, is nevertheless completely dominated by social collectivism. It is doing all that it can to spread its belief in social collectivism, not only among its own group, but also to all other groups.

We should remark that, due to the fact that internationalists are gaining more and more power over our thinking, the pressure from darker races from around the world to amalgamate with us is beginning to be a force that acts upon us.

As I write, intelligent and well-informed people cannot escape the fact that our Supreme Court has accepted the creed of human oneness and is doing its best to force on us practices in compliance with this lay religion. As this subject has been covered in detail in another essay, we shall not pursue the problem further, except to allow Representative N. M. Mason of Illinois to be spokesman for those of us who are awakening to what has happened to the Court. He says:

> I am afraid of this court. I fear them far more than I fear the threat of an H-bomb from Russia. Many members of Congress are quietly asking each other this serious question: "What has happened to the Supreme Court? What is behind their left-wing actions? Have they been brainwashed?"
>
> How else can you explain some of their recent decisions? During the past 10 years many, many cases have been decided in favor of the Communists. It looks as though there are two

> groups in this country who just can't lose a case before the present Supreme Court—members of the NAACP and the communists.[8]

At this time of social ferment and change, we must make a special point of the fact that many workers on both sides of the integration issue carry on their work outside of organizations; as battle lines are drawn more tightly, it seems probable that organizations will increasingly take over.

Let us risk a glance at the future, at the same time offering some recommendations.

One reason that predictions in social fields are so risky is that it is impossible to foretell the arising of leaders of social thought or weigh in advance their impact. Who could have foreseen the coming of Buddha, Christ, Confucius, Rousseau or Marx; or, having been accurately apprised of their coming, together with the beliefs that they would advance, could have foreseen their profound effectiveness? Because such occurrences appear to be accidental, we shall not try to reckon with them. Confining ourselves to the forces that are, what do we find?

As of now, the organizations that promise the most in the way of leadership in opposition to integration programs are the Citizens Councils. As I write, these are confined to the South. We may at least hope that they, or their equivalents, may spread wherever they are needed to guard basic values.

It is not possible to strike a balance between the forces, those for and those against the conception of human oneness, to determine which will prevail. We can point to two factors which will be permanently, in the one case, and all but permanently in the other, working in opposition to each other. Fortunately, the permanent factor is in our favor. It

is represented by racial antipathy, or, as race equality zealots insist on calling it, race prejudice. The all but permanent factor against us is the monistic mind. I say *all but,* because, conceivably such minds might be won to a new monistic belief to which they could look to solve all human problems, a belief which in its turn would have to reject human oneness for, without such, this belief would continue to live in their minds. As we cannot discern the faintest sign of such an idea even on the most distant horizon, we again point to the fact that we face an all but permanent opposition. The best, then, that we can hope for is to create a pluralistic culture where those of us who wish to preserve the values we cherish can live free of the domination of collectivists.

Although, as we have seen, there is a contest of forces either for or against human oneness, there can be no doubt that the social collectivists have made great strides in gaining adherents. Though they now completely dominate some of the groups that we have reviewed, they were hardly to be found in any of them some twenty years ago.

The following list of named groups (1957) was prepared by Mississippi Congressman Thomas G. Abernethy, they being organizations favoring civil rights legislation. These, then, are pressure groups, working in the open for human oneness.

Amalgamated Meat Cutters and Butcher Workmen of North America, AFL-CIO.
American Civil Liberties Union.
American Council on Human Rights.
American Ethical Union.
American Federation of Labor—Congress of Industrial Organizations.

American Jewish Congress.
American Veterans Committee.
Americans for Democratic Action (ADA).
Anti-Defamation League of B'nai B'rith.
Friends Committee on National Legislation.
Improved Benevolent and Protective Order of Elks of the World.
International Union of Electrical, Radio and Machine Workers, AFL-CIO.
Japanese-American Citizens League.
Jewish Labor Committee.
Jewish War Veterans of the U.S.A.
National Alliance of Postal Employees.
National Association of Social Workers.
National Association for the Advancement of Colored People (NAACP).
National Community Relations Advisory Council.
National Council of Jewish Women.
National Council of Negro Women.
National Council of the Churches of Christ in the U.S.A.
National Lawyers Guild.
National League of Peace and Freedom.
New York Hotel Trades Council, AFL-CIO.
Textile Workers Union of America, AFL-CIO.
Transport Workers Union of America, AFL-CIO.
Union of American Hebrew Congregations.
Union of Orthodox Jewish Congregations of America.
Unitarian Fellowship for Social Justice.
United Automobile Workers of America, AFL-CIO.
United Hebrew Trades.
United Steel Workers of America, AFL-CIO.
United Synagogue of America.
War Defense League.
Women's International League for Peace and Freedom.
Workmen's Circle.

VII

OUR ANTHROPOLOGISTS

HELP A REVOLUTION IN THOUGHT

I find among my friends and acquaintances, some six young people who have graduated from American universities within the last few years, and who, though they did not major in anthropology, took courses in this subject. All of them have been convinced that all races are equal. I believe it probable that most of these students ran across similar ideas in sociological courses. It is the anthropologists, however, whom they consider authorities. I expect to throw light on how this situation has arisen.

Our professional anthropologists formerly tended to avoid problems of human worth. The great upsurge of interest in questions having to do with the equality of our citizenry, which reached its peak in the early twenties, was largely promoted by theorists who were not professional anthropologists. Much of this activity was inspired by a desire to end the great streams of immigration that were pouring onto our shores from Southern and South-eastern Europe. Many Americans who had come in contact with these groups had come to doubt their worth. But how could they impress on their fellow Americans their own doubts? Numerous studies of these peoples were made, but generally they lacked factual material.

As a means of advancing their positions, early race theo-

rists set up qualities which they considered proper for humanity; then gave evidence that the group (usually northwestern Europeans) which they favored, were better endowed with these qualities. As can readily be seen, such a program—whatever merits we may assign to it—was not able to strictly follow the tenets of modern science, and from this point of view was quite vulnerable. Further, the groups originating in Southern Europe became offended. They, or their friends, cautiously started a counter-campaign, and eventually attracted a few anthropologists to their side. None of these theorists were backward in calling on their prestige as anthropologists. Thus was introduced into *anthropology* the idea that *it* should be a guardian of values, though this belief did not gain a general acceptance among anthropologists until the time of World War Two. So far as anthropology had accepted values before this time, they had all been absorbed from one side. Propaganda is apt to be effective in areas not already dominated by values, as was the case with anthropology. Into this virgin field entered the few anthropologists with extreme views and an intense desire to push these. Let us look at the nature of their views.

Our non-Whites and those Europeans from the southern portion of Europe had a choice of alternatives. One of these would be to try to prove that it was they who were superior—a hopeless project. The other alternative was to attempt to prove that *all* men are equal. This appeared to be the more practical undertaking. It already had a certain acceptance, for our country is supposed to be dedicated to a belief in equality.

Whether or not anthropology, given a few more years, could have recovered its balance from within its own group, we shall never know. In Germany Hitler was coming to

power. He soon gained a world-wide audience. His first activities were directed at restoring economic stability to Germany, which had been wallowing in the great depression. He next turned his attention to ending the Treaty of Versailles. Hitler's interest and activities covered wide ranges, including that of race. He had been opposed to the Jews from the first, but only partly on racial grounds. As his ambitions expanded, a generalized fear of his activities began to spread throughout the West. Our Jewish element was quick to take advantage of this situation, and stressed his interest in race. Others followed suit. Further, there was within Germany a minority of racist zealots. One of these was Dr. Walter Darre. Under Hitler, he had gained considerable power and influence as Minister of Agriculture, and apparently exerted an influence on Hitler himself. Due to a vast propaganda campaign, much of it emanating from New York City, many people, including anthropologists, came to believe that all of Hitler's activities sprang from his racist beliefs. To show how effective this propaganda was, we find one of America's best known anthropologists, Earnest Hooton, accepting this position, apparently without reservations, for he seriously took the position that Germany, because of her racist views, had repeatedly tried to overthrow European civilization. This statement by Hooton shows that his "thinking" had been so affected by propaganda that he had become irresponsible. Had he done any research work to determine the origin of the last two wars alone, he would have quickly determined that their origins were extremely complex. Further, confining himself to World War Two, he would have found that the part, if any, that the conception of race played in the War's origin could not be determined.

As American propaganda directed against Germany in-

creasingly won converts, a veritable chain reaction occurred. Many supposedly intelligent persons in the professions as well an in business proved to have as little capacity to resist its effects as did the common man, and this applied to anthropologists. For a period, beliefs were reenforced by what amounted to a vicious circle. By the time this activity ended, attitudes had become fixed. This fixed attitude embraced a feeling that the very conception of race is in some mysterious way evil. A few of our more radical anthropologists directed their energies towards the eradication of any belief in the reality of race.

The great depression of the thirties was responsible for a flowering of collectivistic beliefs around the world. As we have seen in an earlier essay, collectivism is dedicated to the conception of human oneness. With our return to prosperity the interest in collectivism may have lost some of its intensity, though it has become more diffused. In this process, it has gained additional adherents among anthropologists. Now let us return to the impact of Hitler's beliefs on our citizenry, to further evaluate the effect on our anthropologists.

Laymen who had been deeply stirred by Hitler's views cast about for information to counter these. Due to the fact that anthropology is defined as the science of man, it appeared that anthropologists would be the proper source for such information. The questions inspired by the new approach were not ones that most anthropologists had properly prepared themselves to answer, for, as we have seen, traditionally anthropologists had largely avoided problems of *worth*. As such questions were pouring in on them, many anthropologists decided not to disappoint their questioners. Most fell in line with the new trend, and decided that all races must be equal. Some of these posed as veritable modern

oracles, finding means of taking any facts and "proving" that they are invalid. They were helped along on this project by some of our collectivistic psychologists.

In the years immediately following the ending of World War Two, quite a number of books on anthropology appeared. Though most of these covered anthropology broadly, in the sense of discussing its many interests, practically all of the new books also dealt with racial values. They accepted the dogmas, so broadly propagandized during the war, that all races are equal. Their authors usually offered arguments in support of this theme. These arguments, however, as I have shown in *American Race Theorists,* break down under analysis. Not all anthropologists were in agreement with the race equality zealots. Most of the dissenters were cautious in stating their views, and we often have to read between the lines of their writings to infer their true attitudes. I believe that I should, in fairness, mention the fact that there may be unpublished manuscripts critical of race equality, unpublished, for reasons mentioned in the preceding essay.

As America faces a crisis which may fundamentally alter it for the worse—a crisis partly brought on by our anthropologists—we may properly wonder how they are facing up to the crisis. Judging by samples of their writings that get into print, many of them are busily engaged in splitting hairs over trivia. Others are idly watching us being stampeded over the cliff from which there will be no returning, and some of their group are adding to the frenzy of the stampede. From our point of view, our anthropologists—though not all of them—are one of the greatest forces working towards the mongrelization of our race. They are helping advance sentimental "values" at an inevitable cost of basic values.

VIII

TROPICAL PEOPLES

Due to the fact that tropical peoples are being reevaluated in the light of the dogmas accepted by social collectivists, a few words of background are in order.

Almost from the beginning, Western culture has been preparing a soil favorable to the germination of a belief that environment is an all-controlling factor in the development of individuals and societies. It was not till the time of the Enlightenment that seeds of this belief began to sprout. Soon thereafter, they were in vigorous growth. As of now, this belief is in such a flourishing state that it threatens to choke out all other understandings of humanity in its relation to culture.

Given a vast amount of time, objective observers recognize the power of environment to shape men in body, mind, and temperament. Yet it is precisely this type of change that environmentalists do not understand. Their faith calls for a belief that the impact of environment will have its full effect in one generation, while those with an objective outlook, though they do not overlook short-term impacts, also recognize that environment, through the agency of natural selection, operates on a species over its lifetime.

In this essay our principal aim will be to test, in the field of human experience, three of the beliefs in which social

collectivists put great store. These beliefs are, first, that the innate qualities of all groups are the same, all are equal. The second of these beliefs logically springs from the first, for collectivists would have us believe that should we accept the Negro socially we would find that he is not different from ourselves. The third belief being spread by at least a few collectivists is that, should we become mongrelized, social tensions based on race would disappear. Before we launch on our test of these beliefs, a digression in called for.

As I write, practically all books dealing with tropical peoples (except those that are neutral with respect to their qualities) are written by race equality zealots or by those influenced by the beliefs of such zealots.

Various wealthy organizations, including the United Nations, have sent men to far flung lands to study race relations in the field. Occasionally, as with John Gunther, in his study of the African scene, the author has been able to finance his own undertaking. Because of the *leftist* viewpoints of the recent writing covering tropical areas, the rightist who wishes information about these areas is greatly handicapped. He has a choice of one or the other of two programs.

Before social theorists gained their present power, many observers gave their impressions of the Negro, as found in Africa, Haiti, and Brazil. Some of these were well done, and written from an objective viewpoint. They all showed the Negro to be in a backward state, essentially unaffected by civilization. Many of these authors doubted that the Negro had the ability to better his position. Should a writer of today call on such early material, he would be criticized —probably by both sides—for not being up to date. Critics would claim that the work did not reflect recent progress made by the Negro. As such criticism appears to be justified,

today's writer may decide, as I have, to limit himself to recent material. How severely will this attitude restrict our viewpoint? This, of course, we cannot fully answer. Some recent authors have written from a sufficiently objective viewpoint to give factual material. In case we confine ourselves to this, rather than their attempts to interpret it, we shall discover that these later works are sufficient for our purposes.

Africa's northern provinces will be outside of our particular area of interest, for its inhabitants have but little Negro blood, and during their period of greatness, as with ancient Egypt, contained none. This area has been classed as Negroid by some for the purpose of claiming that Negroes have been responsible for the creation of great civilizations. In any event, all of the civilization of Africa —except for that of the Whites in South Africa—has been realized in this northern area.

The highlands of eastern tropical Africa are largely populated with a Hamitic people who belong to the Negroids. They are lighter than the true Negro; in case they are "pure" or true to type, their facial features are often quite European. Some theorists believe that they have sprung from a mixture of Mediterranean Whites and Negroes. Sir Arthur Keith believes that they are related to the Australoids, the primitive inhabitants of Australia. We need not be greatly concerned with this question, as our principal attention will be directed towards western tropical Africa, the home of the "true" Negro.

Most of the information given herewith that has to do with tropical Africa will be drawn from Gunther's book, *Inside Africa*.[1] Before launching into its findings, let me say a few words about Gunther's outlook. Gunther has been so thoroughly indoctrinated by the viewpoint of social collec-

tivists that he can no longer encounter racial reality and understand it. To a certain point he correctly reports what he sees; he then tries to explain away its significance, for to him, all races are equal. As a justification for such a belief, he tells us that the brain has no color. This piece of pompous nonsense is typical of that which currently passes for *thought* among our "advanced" groups. Further, it is offered with a pontifical certainty, so dear to collectivists. Later, Gunther does catch up with what appears to be a more reasoned view; though on analysis, it proves to be based on a false premise. He says that no anthropological justification exists for assuming that any people are inferior purely on grounds of color. In this situation Gunther sets up a false assumption, then knocks it down; and in this process, assumes that he has proved race equality. To some extent it has become standard practice—a piece of subtle deception—to indicate that those of us who do not agree that races are equal have no better reason than skin color as a basis for our belief.

The apologists for the backwardness of tropical Africans have had to admit that this area has been in contact with Western Europeans for at least five or six hundred years, and some areas have had European settlers for almost that long. Further, it has been estimated that, by way of the Nile valley, Africa or portions of it have been in contact with the civilization of Egypt for at least sixteen hundred years, and possibly a great deal longer. Harris Dixon estimates this time to have been from seven to eighteen thousand years. He points to the fact that Negroes and Egyptians have lived side by side in the Nile valley (Negroes occupy its upper reaches) for untold thousands of years. Yet civilization ends where Negro territory begins.

As we proceed we shall find that many schools have been

built in Africa, mostly by money provided by Whites. Portions of these vast areas are fabulously rich in natural resources, though these have scarcely been touched. All of such developments have sprung from the initiative of white men.

Portuguese Africa is divided into an eastern portion, facing the Indian Ocean and a western area bordering on the Atlantic. Both areas lie somewhat farther to the south than are the lands that will principally concern us. As is usual with the Portuguese when in contact with Negroes, little discrimination is practiced, and some intermarriage between Blacks and Whites is occurring. These areas have but relatively few Whites. Mulattoes are considered to be white, a general practice with the Portuguese.

The Belgian Congo is almost shut off from the sea by surrounding lands. It covers some 900,000 square miles and has a population of some 12,000,000, of which about 60,000 are Europeans. Though it is run by Whites, they are not encouraged to make it their home. Obviously, this is to remain a black man's country. Large amounts of money have been spent, mostly by the Catholic Church, on educational programs for the natives. There appears to be little intermarriage between Blacks and Whites, though there is no law against it.

The Congo has, deep in some of its forested lands, Negritos, or Negro pygmies. Gunther visited some of these, and says of them that they must be "among" the ugliest people in the world. He further remarks that if he had doubted Darwin, a glimpse of these peculiar people dispelled the doubt. Gunther tells us that they are generally despised by other Africans.

Equatorial French Africa is sufficiently similar in its social relations to those of the Belgian Congo not to call for fur-

ther remarks other than to say that Negroes appear to be more socially acceptable to the French than to the Belgians and relatively more intermarriages are occurring.

Nigeria is a British colony. It has a population of more than 31,000,000, of which only 11,750 are Whites. It may be referred to as *Black* Africa. This area has dropped practically all color bars, and as a consequence some intermarriage is occurring "in fairly high levels of society". These are of particular interest to us, for some of our social collectivists assert that ending discrimination will not lead to intermarriage.

Lagos, the capital of Nigeria, has one of the worst slums in Africa. Its population is some 270,000 and of these, 4,000 are Europeans. Sewage floats in open drains; the town is dilapidated and filthy. Corruption is rampant. The British have been active in Nigeria for more than 300 years, though these contacts have had little effect on the natives.

The Gold Coast has a population of about 4,500,000 of which about 6,700 are non-Africans. Its capital, Aura, has a population of some 136,000. It is dilapidated and tawdry. Corruption abounds. Recently it has become independent of English rule, though it is to remain within the commonwealth. It has assumed the name of Ghana.

Allowing for the recent change in the status of the Gold Coast, all of the areas with which we have dealt have been under the domination, control or general guidance of European countries. We are now about to turn to Liberia, a country, which, since its founding, has been under the control of Negroes, though the elite who rule it are partly white by descent.

Before we continue with the observations of Gunther, let us briefly glance at Liberia's history. The area now known as Liberia was acquired in 1817 by the American

Colonization Society for settlement of freed American slaves. From the first, it got help from America. The earliest colonizers arrived in 1820. In 1847 it became independent of America and adopted a constitution. During 1930 a commission, representing the United States, the League of Nations and the Liberian government, investigated charges that slavery and forced labor existed in Liberia on a large scale. In 1931 the commission revealed that Liberia, though founded on the basis of freedom for Blacks, had become a slave state where Negroes enslaved Negroes. Due no doubt to the fact that the report which the commission made antedated the arising of the creed of human oneness, the commission was free to give a frank expression of its conclusions. These were to the effect that the attempt to establish a civilized Negro state in West Africa had failed. We may add that developments since then have not been such as to change this conclusion.

It is worth noting that Liberia has had an opportunity to benefit by studies and recommendations made by a number of other commissions.

The backwardness of Liberia causes Gunther some perplexity, but apparently, due to his faith in the creed of human oneness, no misgivings. Liberia is one of the five independent countries in Africa. Gunther says of it that he might use any of several adjectives about it—"odd", "wackey" or even "weird". Its capital is Monrovia—having been named for President Monroe. Gunther mentions that, aside from the port (incidentally, built at American cost), it looks like something afflicted by scurvy. It has no taxis and few bicycles. The people are poor and, according to Gunther, mercilessly "exploited". By employing this term, Gunther appears to believe that he has sufficiently accounted

for the backwardness of Monrovians. Without this word, social collectivists would be lost, for they can always fall back on it as an "explanation", where groups lack the initiative, intelligence, and energy to advance themselves. Gunther fails to tell us how they are being exploited, and later admits that the country could not exist economically without *Firestone,* this company having a rubber plantation there.

Though Monrovia is in deplorable condition, the back country is far worse. Much of the education has been carried on in schools built and operated by missionaries, and apparently financed mostly by American churches.

Liberia has had but one all-black president. He had a stormy career, was deposed, and was drowned while trying to escape the country. The ruling class consists of about 15,000 descendants of the original American slaves. They represent but about one per cent of Liberia's population, which is estimated at 15,000,000.

As Gunther was writing, Liberia appeared to be about ready to cash in liberally on our Point Four program, and, this to embrace its entire economy.

Often situations Gunther encountered in Monrovia ran to the ludicrous. Thievery was rampant. Gunther tells us that, even at a "fashionable" cocktail party, a guest may have his pocket picked. Often, top hats, which Liberians love to wear, are used for the disposal of minor loot. We are informed that corruption exists on all governmental levels. Gunther further states that Liberia might almost be called a kind of adverse advertisement for imperialism, for though the country is free, its people are worse off than those of most French and British colonies. It is even despised, "inwardly", as Gunther remarks, by most educated Africans in neighboring countries, because it constitutes a

betrayal of what modern Africans stand for. Gunther is of the opinion that members of the ruling class, who of course are all Negroes, have not done enough for their people. Though Gunther goes on to indulge in some double talk, the facts stand out, and tell a clear story. We find Gunther making a statement to the effect that, in Monrovia, there are times when even a sympathetic observer has a feeling that many Liberians are backward and eccentric children, playing at statecraft.

We learn from Gunther that it is a striking fact that three of the independent states of Africa—Ethiopia, Libya, and Liberia—are the most backward on the continent, much poorer than those dominated by white powers.

On the score of Liberian education, we find that there are 325 public schools (most buildings being dilapidated beyond belief) and about 1,480 teachers. It would seem to me that this should have furnished a foundation for an advancement of the people, though such improvement has not occurred. Gunther tells us that in the country some people are so lazy, even when they are on the point of starvation, they will work only ten or twelve days a year. So successful have been the *brain washers* with Gunther that he sees nothing incompatible in the situations reviewed, with a belief that these Africans are not an inferior people. He tells us that given an opportunity, they will be as intelligent as white men.

Assuming that Gunther is giving us his honest conclusions, we find that it is impossible for men of but moderate intelligence, as is Gunther, to retain their ability to think rationally after they have passed a certain point in programs of indoctrination.

We have seen that Liberia has been established for more than one hundred years. The settlement of Australia antedates this by a few decades; yet during this time Australia

has made marvelous progress, both materially and culturally. In short, Australia has kept abreast with the best.

Those of us who have succeeded in resisting the new but false dogmas that claim all races are equal will agree with Sir Arthur Keith when he says: "A people can be made strong only by its own efforts and by the exercise of its own will power." Measured by this test, the African, wherever found, has failed. Whenever he has met with some slight success, it is discovered that he has been helped by other races, or has had the benefit of mixing his blood with theirs.

Gunther shows that some remarkable missionaries have devoted themselves to teaching the natives and that this has continued till modern times. In passing, one cannot but wonder how many millions have been spent on missionary projects, and at the flimsiness of the results. We are told of a university-educated African in Durban who informed a European friend that he knew that a European doctor might cure "us" better than a native medicine man, but "he" could not tell us *who gave us the disease.*

Gunther quotes Sir Phillip Mitchell, at one time governor of Uganda and Kenya, and, so we are informed, one of the ablest administrators to serve in Africa. Here are his findings:

> They [the Africans] had no wheeled transport . . . and no animal transport either; they had no roads or towns; no tools except small hand hoes, axes, wooden digging sticks, and the like, no manufacturers, and no industrial products except the simplest domestic handiwork; no commerce as we understand it and no currency, although in some places barter of produce was facilitated by the use of small shells; they had never heard of working for wages. They went stark naked or clad in the bark of trees or skins of animals; and they had no means of writing, even by hieroglyphics, nor of numbering except by their

> fingers or making notches in a stick or knots in a piece of grass or fiber; they had no weights or measures of general use. Perhaps most astonishing of all to the modern European mind they had no calendar or notation of time . . . Before European occupation there was no way of saying "1st January, 1890" or "2:30 P.M." or their equivalent in any language spoken from Abyssinia to the Transvaal, except Swahili along the coast. . . . They were pagan, spirit or ancestor propitiators in the grip of magic or witchcraft, their minds cribbed and confined by superstition . . . They are a people who in 1890 were in a more primitive condition than anything of which there is any record in pre-Roman Britain.

In a later essay we shall find that tropical areas have as a rule either failed to develop or attract highly evolved peoples, and that, as a result, these areas have stagnated culturally. There is an exception.

The great Mayan civilization flourished in the tropics of the New World. Though a consideration of this great civilization, *as such,* lies outside of our undertaking, it nevertheless offers us a "control", or vantage point, from which we may judge the accomplishments of Negroes in the tropics.

The Mayan civilization arose and flourished principally in tropical, or Central, America. It had its beginnings about 1500 B.C. and lasted till it was conquered in 1697. Its Classic period extended from A.D. 317 to 889. Thus it arose and carried on independently, over most of its life, from the old world. There is evidence that it exchanged ideas with groups as far north as Mexico City and as far south as the areas inhabited by the Incas.

The Mayans became proficient mathematicians, and developed a calendar of amazing accuracy. They showed ability as astronomers. Mayans built great temples, and became proficient carvers of stone, though handicapped by a lack

of good tools. They developed a system of writing by hieroglyphics.

As we have no direct information about the characters of individual Mayans, the best estimate of them that we can make must be based on their living representatives. Sylvanus North says of this group that they are generally honest, and petty thievery is almost unknown among them, and that they have a strong sense of justice. They are active, energetic, and hard-working, and are pronounced individualists, who love to laugh and joke.

The Mayans, in common with American Indians, are believed to have come from Asia by the Bering Strait. As I write, it is believed that these immigrations continued for thousands of years. Earnest Hooton is of the opinion that Mayans may belong to a white hybridized type called *Armenoids,* an Iranian Plateau race. Their aquiline noses, so untypical of the Mongolian, adds credence to Hooton's belief. Speculations, such as this, interesting and suggestive though they be, cannot be considered to be proved.

For an Indian group, the Mayans appear to be quite light in skin color. This, together with other evidences, indicates that they are essentially not a tropical race by descent.

In contrasting the Mayans with the Negroes of Western Africa, we find groups profoundly different in race, character, and intellectual accomplishment.

Two schools of thought exist with respect to the origin of Mayan culture. One believes that they brought with them a memory of an (hypothetical) Asiatic civilization. This group acknowledges that this memory must have been bedimmed by the time of their settlement in Central America. The other school believes that they developed a great but independent civilization.

From our review we find that a gifted group needs no more than the germ of an idea to successfully develop it. And this, even in the tropics.

However much evidence we produce showing the incapacity of the Negro, we recognize that such will have no effect on monistic zealots who have accepted the collectivistic creed of human oneness. They are the modern bigots, who place their new faith above reason. Their small minds cling to their irrational obsession in the face of all evidence.

Before we discuss the findings of James Leyburn as given in his book *The Haitian People,* let us briefly consider the Island, its people, and their history.

Haiti is situated about six hundred miles southeast of Florida. Its area is about 10,000 square miles, much of it mountainous. Haiti's population is approximately 2,500,000 (middle 1950's) or possibly more. Approximately 90 per cent of Haitians are pure Negro, leaving 10 per cent of mixed bloods, usually referred to as *mulattoes*. The Whites number about 5,000. The Negro blood came from slaves, originally imported to work on plantations.

Haiti was discovered by Columbus in 1492. In 1697 Spain ceded the western one-third to France. This has become Haiti. The eastern portion is known as Santo Domingo.

The theories that led to the French Revolution also led to a social upheaval in Haiti. The mulattoes struck against the Whites, and the Blacks against both. After fifteen years of anarchy, the Island was lost to France, and became the Republic of Haiti. Since then a struggle for power, between Blacks and mulattoes has persisted and has led to numerous revolutions. Conditions became so bad that in 1915 the American government sent Marines to restore order. By 1934 the country was in a greatly improved condition, and

the Marines were withdrawn. Some observers believe that conditions are again as bad as they were in 1915.

The Negroes of Haiti have displayed no greater capacity for self-government than have those of Liberia. The veneer of civilization that overlies parts of the Island may properly be considered to be confined to the portions where the Whites and mulattoes are found. Now let us turn to Leyburn's account of Haiti's social setup.

In his book, *The Haitian People,* James Leyburn shows that the most striking social phenomenon of the country is its division into two social groups and that these are so rigid that *caste* is the only proper word to describe the effective separation of aristocrats from the masses. He goes on to show that these differences are based generally on *color* and remarks that the educated people usually regard themselves as darker Frenchmen, not as transplanted Africans. This elite represent probably not more than three per cent of the total Haitian people.[2]

Now let us turn to a consideration of skin color of the Haitian people as Leyburn deals with this subject. He states that any generalization about the subject is open to numerous exceptions. The question of color in Haiti, he says, touches the most sensitive nerves of the upper classes. Though an occasional black aristocrat is to be found and an occasional light peasant, these exceptions to the general rule appear to be rare. Among the aristocrats the light-skinned members are greatly preferred in marriage and often, where possible, the aristocrats marry white foreigners resident in Haiti so that the children may have a lighter complexion. Leyburn tells us that the unexpressed ideal of members of the elite is to be accepted in cultured circles of Western society.

As we proceed with Leyburn, we find further references to skin color and gather that problems revolving around this question not only disturb the individual of the Haitian elite but may even distress him, and that he may feel as if half of life's burdens would disappear if only he were white. In a speculative appraisal of this situation, Leyburn shows that it is probable that no white man will ever succeed in fathoming the heart-ache of sensitive individuals not highly regarded.

As we have shown, the extreme monist, providing he has adopted the creed of human oneness, cannot think clearly about such situations as we have reviewed. If we should point out to him that his ideal of a mongrelized race would multiply misery, would cause distress of a most terrible and poignant kind, what would his answer be? If he followed his usual method, he would brush off our contention as being based on immoral conceptions. Should we press our point and insist that we are dealing with facts, not theories, the only answer he could offer with a vestige of plausibility would be to state that after sufficient education (indoctrination) humanity will triumph over prejudices. But such an answer would ignore two facts. First: what he considers *prejudice* is not prejudicial to humanity. Second: society may discover this fact and reinstate it (probably with a new name) and this time give it a place of honor among human beliefs.

Our monist would risk finding all of our descendants in the position of the Haitian elite, simply because such satisfies his obsession, and in the hope that he can sufficiently brainwash us to cause us to abandon our natural feelings.

To give some semblance of reason to his theory, the monistic zealot has to try to build a structure—ever growing more elaborate—to account for the failure of his theory

to work. One of his beliefs, as previously remarked, is that it is our "prejudice" which blinds us to the fact that the Negro is not different from ourselves, and should we freely associate with him we would so discover. In the balance of this essay we shall be testing this belief by looking to a country which practices little discrimination.

Brazil, a land of great natural wealth and promise, has a serious race problem. The principal area of Negro population is in its northern part, particularly in the province of Bahia. In addition to Negroes, it has a population of native Indians. Most writers on Brazil agree that Indian blood carries little or no stigma, as is the case in this country. In the case of the Negro, the situation is extremely complex, as we shall soon discover.

The first successful colonists of Brazil were Portuguese. They soon brought Negroes from Africa to work in the capacity of slaves. The slave trade persisted for years.

The Brazilian province of Bahia is located approximately thirteen degrees south of the equator, its tropical climate somewhat tempered by trade winds. The climatic conditions are such as the Negro should be racially adapted to, and where he should show at his best. Conversely, these are the conditions under which the white man is apt to be handicapped.

In Bahia's seaport the population consists of approximately one third each of the following groups: Whites, Browns (mostly a mixture of Whites and Negroes, though with some Indian blood), and Blacks.

In what follows, I confine myself to the studies of Donald Pierson as embodied in his *Negroes in Brazil* (1942)[3] as well as a book, *Race and Class in Brazil,* published by UNESCO (1952).[4] This work is edited by Charles Wagley, who also contributes to it. The other authors are

Harry W. Hutchinson, Marvin Harris, and Ben Zimmerman.

Before presenting some of the information gathered by the authors, let me say that they are in essential agreement on the racial attitudes that they found in Bahia, except for the fact that Wagley indicates a greater social acceptance of the Negro than do the other authors. Further, the UNESCO authors, with the possible exception of Wagley, are in essential agreement with the findings of Pierson. Possibly we can partly account for Wagley's different viewpoint due to the fact that, as he tells us, he spent less time in the field than did his co-authors; while all spent less time on the ground than did Pierson.

To understand the race situation in Bahia, we of North America must, to an extent, reorient our thought, for race relations and attitudes both differ from and parallel our own. Now let us look at one aspect of these relations.

A strange situation exists in Brazil with respect to race and class. There is such a striking parallel between race and class, that the natives sometimes use racial names to indicate status. This has caused Pierson, in particular, some confusion, and he at times would have us believe that Brazilians are not race conscious due to this fact. In spite of this, he shows that at critical times—such as when choosing marital partners—Brazilians may become very conscious of race as such. But to add to this confused situation Brazilians are apt to accept the light Negro as white. And though they practice discrimination, it is not so rigid as is ours. To further confuse the reader, another strange situation exists. As though in an attempt to compensate for their looseness of practice, the thoughts of the Brazilians of Bahia are underlaid by a peculiar race consciousness that we do not experience in this

country, for they are conscious of all degrees of racial intermixtures. But more of this as we proceed.

During the remainder of this essay, references to racial relations will be confined to those of Negroes and Whites, unless the Indian is mentioned.

In Bahia the mixed bloods are often held in some contempt by the pure-blooded groups. References to the race of mixed bloods must be made with great care, lest those referred to be insulted. In spite of the fact portrayed, there is much conflict of opinion in Bahia as to what is the matter with the Negro. One Black of relatively unmixed African blood, a physician, brags that "here" there are neither Whites nor Blacks; only Brazilians and foreigners. Yet others (apparently mostly mixed bloods) show bitterness that the Blacks have not been able to rise. The Afro-Brazilian Congress pointed to the deplorable condition of the black man in Brazil. (Pierson)

The Browns of Brazil show an almost inordinate desire to be considered white. They are extremely ambitious as a group; but in spite of this fact, and the fact that there is little or no discrimination against them, Pierson admits that they probably have not been able to do as well economically as have the mixed bloods of North America.

We have seen that the Negro in Brazil has gained a certain social acceptance. An important factor in this situation has probably been the Catholic Church as well as a certain laxity on the part of the Whites. Brazilians have a saying to the effect that "money whitens the skin". A well-to-do dark person may succeed in marrying a lighter one. Marriages between extremes of darkness and lightness are frowned on by all. Sometimes they are referred to as "fly in the milk".

As we proceed we shall find that the white Brazilians have about the same feelings towards the Negro as do normal people in North America. In accepting them in marriage, as Brazilians sometimes do, they simply sink to lower standards. At the same time the Whites may be willing to brush off their natural feelings in this fashion:

> In Menas Velhas, to the Whites, and to a certain extent the Negro himself, the Negro is primarily a curious, laughable anomaly. He is looked on as a sport of nature, as a being with certain sub-standard and grotesque characteristics which make him amusing rather than disgusting. (Harris)

As we have seen, our social collectivists blame our *apartness* for our poor estimate of the Negro. Now let us further consider the estimate of him formed by white Brazilians who have for a long time been closely associated with him. As we proceed we shall discover that the Whites of Bahia are deeply concerned with questions having to do with the worth of the Negro, and this shows in the case of the numerous estimates of him. Here is one of these which is referred to as well-organized statements containing stereotypes regarding the Negro. The following lines were translated from a verse:

> Everything about the *Negro* is no good including his house which hasn't even got a ceiling. The only good thing he has are his teeth which God gave him so that he could tear rapadura (a hard brick of crude sugar) apart.
>
> No one knows from where this nation came unless it was the work of a trouble-maker or a trick of the devil.
>
> I don't know how the Negro was born unless he was generated from the earth or was something that just happened.
>
> They are very foul smelling but there's no incense in the

world that can make him smell better. No matter how little time I spend with them, I can't stand it.

The Negro isn't human. God has nothing to do with him and the *Negro* has nothing to do with saints.

The Negro has an ugly face. He spends the day sleeping and the night robbing farms. The tail of the snake doesn't rattle the night he's about.

A good girl would commit mortal sin if she went with a *Negro*. No saint would excuse her if she yielded to a *Negro* without being shot first.

The Negro is always unsafe. What he doesn't steal he takes when no one's looking. To help a *Negro* is a great mistake. When they see your foot they want your hand. I'm not going to help this animal because this animal is a thief.

If all the *Negroes* were to die, I would be happy. The Negro in Brazil is like a plague on the wind.

Til (brick sugar) is the Negro's letter. If it wasn't for the til there wouldn't be the name of the devil (cao).

Another verse was uncovered by this author in Minas Velhas. In translation it goes:

The Negro came from Africa and spread out all over the world. He wasn't born of Abel but of Cain.

The Negro is an ass and a brute. He's the cousin of the orang-utan, the monkey, and the chimpanzee. He isn't a person. All he's good for is to make black magic.

They want to be God here in Brazil, but they aren't good enough to wash the white man's feet.

It isn't perfume that makes the *Negro* smell that way.

The mainstay of the *Negro* is the sickle, the axe, and the hoe, and a whip in the small of the back.

The Negro spends a lot of his time washing himself, but the more he washes the dirtier he gets.

They say that they are as good as us, but I don't agree.

Unfortunately here in Brazil *Negroes* become doctors and lawyers.

If you've seen a buzzard, you've seen a *Negro*.

When the *Negro* reads this "A.B.C." they're going to curse and call the white "Porcelain of chamber pots", and "troops of shameless yellow-skins".

The *Negro* hasn't got a face—he has a tin can.

He hasn't got eyes—they're lighthouses.

He hasn't got a mouth—it's a cave.

He hasn't got a nose—it's a tunnel.

He hasn't got ears—they're holes.

He hasn't got feet—they're slabs.

He hasn't got lips—they're rubber tyres.

His beard is the beard of a goat.

His whole face is satanic. (Harris)

The author informs us that these defamatory statements are not confined to such rhymes, and that they have current and widespread circulation in spontaneous and unorganized forms and further: The "A.B.C's" are merely a codification of general attitudes, and for the most part the similes and allusions they contain are common knowledge among the persons who have never even heard the rhymes.

Now these are the "findings" of a (from our viewpoint) lax, good-natured people, some of whom would be found to have some Negro blood. Here we have further evidence that our monistic collectivists are fundamentally wrong in their assumptions. Greater familiarity breeds greater contempt. In addition we may properly conclude that with our higher standards of what is acceptable, such beliefs would be but intensified in our society.

Though the Negro has gained a greater social acceptance in Brazil than here, the Whites have, probably as a compensating measure to help protect their racial position, de-

veloped the finest of distinctions, these being based on racial characteristics. They provide a scale of a greater or less desirability. We find that in Minas Velhas racial stereotypes are well-developed and are arranged in an ascending and descending order, with the Negro occupying the lowest order; the Whites the highest. (Harris)

Hutchinson shows that while no absolute color line is drawn, it is recognized, and a distinction is always kept in mind when classifying an individual. Further, everyone knows (the area of Salvador), who is pure White and who is not, while classification of the mixed bloods represents one of the most important aspects of local culture.

Distinctions are made based on hair form, facial features, and color, as well as other racial criteria. Three pure types are recognized: White, Indian, and Negro. The term *Negro* is rarely used, however, to denote an individual of African descent; rather, it is employed in connection with the race. This limitation is observed, apparently, to spare feelings. Separate terms are employed to distinguish between those considered to be pure white and those who have every appearance of being white but who are known to have some Negro blood.

Though both skin color and hair are important in classifying, hair is generally considered the deciding criterion; after these, facial features. To further classify those of mixed Negro blood, Hutchinson gives eight broad groupings. Sometimes these broad classifications are further broken down to show minute differences in quality of skin color and hair, as well as features.

The almost unbelievable awareness of race which we observe in the foregoing pages serves a purpose for the Bahaian, for it indicates the standing and desirability of the individual in connection with social contacts. Ratings of this

kind are of particular importance to indicate *worth* in connection with marriage. The strange elaboration which we have encountered represents a "defense" mechanism for Whites and near-Whites, and is designed to protect racial values. Though less effective than outright discrimination, its objective is similar.

It has been commonly assumed by our social collectivists that Brazilians have eliminated "prejudice" from their society. They have simply driven it underground. Though friction is less obvious, it is not necessarily less extensive. Negroes may very well suffer as much or even more from the fine discriminations practiced there than from the more forthright ones found here.

Hutchinson shows that while there is considerable Indian blood in the area of Salvador, this is ignored in classifications. Those with such blood are considered the best workers and they have a reputation for honesty and frugality.

As a rule the mulatto is considered by the Whites to have very undesirable qualities, and the following are mentioned. They are forward and envious, pretentious and unreliable. Upon gaining some improvement or social position, they become boastful and sure of themselves to the point of "cheekiness" and they like to show off. Mulattoes are ridiculed by both Whites and Negroes.

Let me give some of Hutchinson's conclusions. These are to the effect that though Negro ancestry works as a disadvantage in economic and social mobility, there are no political or economic positions closed to a man of mixed descent. He admits that few with such ancestry have been able to improve their positions.

There is much evidence indicating that the Whites of Brazil would like to establish a complete sexual apartness of the races. We cannot escape the conclusion that they lack

the character to carry out such a project. This white ideal is embodied in the statement that

> The ideal pattern for the White clearly enjoins, wishes for, and tends towards, a clear-cut separation of Negro and White destinies. In the actual behavior pattern . . . this happens only to a limited extent. (Harris)

Let us develop a few conclusions as we close this essay. Negroes, wherever found, show an extraordinarily limited capacity to make an adequate adjustment to civilization. By way of contrast, we may point out the Japanese and Chinese, wherever found, show a remarkable capacity to adjust to the most complex civilization.

While it is true that Negroes with white blood are able to make a much better showing, this should but further point up the abysmal difference between Blacks and Whites.

I am entirely aware that I will be severely criticized for presenting the factual material which shows so clearly the impossibility of eradicating racial differences by the close association of groups. Such criticism will spring from the distorted minds and warped natures of monists, who wish to keep the truth from us so that our outlook will be as distorted as is theirs. It is their leadership which has led us to Little Rock, and, in case we continue to blindly follow them, will lead to magnified *Little Rocks*.

IX

JAZZ

Having been subjected to Jazz for many years, without more than private remonstrations, and in recent years, having encountered panegyrics of this form of expression, I have concluded that the time has come to raise my voice in protest against the extravagant nonsense being offered by its backers.

Jazz may be dealt with from a number of viewpoints. One of these may consider it as an art form. Or, it may be shown that it is playing a part in today's social upheaval; from another viewpoint, it may be considered as a peculiar musical expression of a particular race. Underlying all of this are questions having to do with the temperaments of those who are attracted by it.

What is Jazz? Technically, it may be considered to be a form or *style* of *music*. Some of us may wonder whether the employment in connection with Jazz of the terms which we have italicized does not greatly debase them.

Now let us try to discover something of the nature of this *style*.

Barry Ulanov gives a number of definitions of "swing" —a form of Jazz—offered by practitioners of the "art".[1] Most of these are so vague that they convey little or no real meaning, though a few make reference to *rhythm* or

tempo in such a way that we may understand that rhythm or tempo represents a basic element in the style; this, or these, being the ingredients on which it is based.

Here is the way a dictionary defines the noun, *Jazz*:

> A form of syncopated dance music using novel harmonic and melodic effects to suggest improvisation, depending on a sustained but complex rhythm: developed from Negro systems and ragtime.

Practically all intelligent descriptions of Jazz stress its emphasis on rhythm, and usually, as a sidelight, mention its African origin as well as its development by the Negro element in our country. Our test of Jazz will be largely—though not entirely, whether or not it gives preeminence to *rhythm*. Some Americans think of all popular American music as Jazz. Your author believes that a distinction should always be made between it and so-called "sweet" music, for the latter gives a proper place to melody and other musical elements. The difference in the feeling expressed by these two is tremendous.

We need not doubt that nature has provided a basis for the differences in Negro music and that of Whites. Davenport and Steggerda administered the Seashore test for musical capacity to the Whites, Negroes, and mixed bloods of Jamaica. In most tests the adult Blacks showed themselves superior to Whites—most strikingly in their capacity for discriminating not only intensity and rhythm but also pitch and time. With respect to harmony and tonal memory, they found no certain difference. In the tests, the Brown showed intermediate capacities. This latter situation is, of course, in line with what might have been expected. As to temperamental differences, we shall shortly be making references to these.

In what follows there should be no implication that the Negro is not entitled to his art form or that it is not proper to him. My criticism, on the other hand, is of those who are trying to make me believe that it has great merit, and that our white group should accept it. The words that follow are directed against those who are trying to give it prestige through a propaganda buildup. Some individuals found in our white group support Jazz because their temperament is in accord with this type of music. We shall try to discover their nature.

Conceivably we in America might have been able to evaluate Jazz as a form of music, and this, largely free from social consideration. Such has not been the case, for we find that even the arts are being employed to further the great social upheaval of our day. I find myself speaking in paradoxical terms, for the *upheaval* turns out to be a *leveling* process, one in which an attempt is being made to force a commingling of all of us on an artificial plane of equality. No doubt one of the reasons that Jazz is being so *played up* in the propaganda emanating from New York City is the hope on the part of zealots that Jazz will become a force, helping with projects of integration.

In the grand process of leveling, the Negro must be built up in our minds so that we will be prepared to accept him on a basis of equality. As the Negro has shown his greatest proficiency in the field of music, this appears to be one of the best areas for the propagandist to concentrate on. Realizing this will enable us to understand many situations that otherwise cannot be understood.

We have found in an earlier essay that races differ in temperament. Here we concentrate particularly on temperamental differences between Negroes and Whites as these are apt to show in their musical expressions. We shall try to

show what causes the Negro to produce a kind of music different from that which is appreciated by our mature white citizens. In this connection we must interject a note.

Neither in the field of intelligence nor temperament are there differences other than of a relative nature. Some black men will more nearly approach the white man than will others. There is always in these matters a certain *overlap.* Extremists of the persuasion of the *oneness of humanity* would have us believe that such manifestations cancel out belief in *any* differences. In case they find any exception to any rule, they claim that the rule is invalid. Should we follow their viewpoint we fabulously handicap our capacity to gain an understanding of humanity and human situations. Though the differences we shall be dealing with are not of an absolute nature, they are sufficient to be of a profound significance to at least some of us.

At this point let us turn to a consideration of certain aspects of the juvenile mind. Our observation shows that it loves *noise;* as a rule, the younger (except for the babe in arms), the more they love it. The Negro spirit as manifested in Jazz has risen a step above this. His spirit has achieved noise, systematically presented. Instead of offering us variety within a framework of order imposed by a balanced employment of all of the elements of music, his order is created by rhythm with variety provided principally by what to me are in the nature of howls, screams or moans, instrumentally created, of course. One has only to watch the obvious delight of the true black performers in this sort of thing to realize that there is an unbridgeable temperamental gulf between them and the normal members of our group.

Why does Jazz have an attraction for the very young or, on the other hand, those in our own group who are on its neurotic fringe? In England, members of this group are

called "Teddy Boys". They, by other names and different percentages, are found scattered about the globe, their principal occurrence being in Africa. The basic appeal of Jazz to this group is its simplicity; it is easily understood by those of limited capacity. I have the authority of a band leader that music with sentiment is preferred by most older white adolescents. Nat Hentoff, who appears to take Jazz seriously, admits that the majority of its present-day supporters in nightclubs are in their early or middle twenties and that the age of the record buyers is considerably younger.[2] He believes that interest in listening to Jazz (presumably in this case he is referring to white people) seldom goes past the age of forty.

Further evidence that the acceptance of Jazz comes from the immature or the unstable is that, as Hentoff shows, as a rule the older forms of Jazz, together with its practitioners, are soon forgotten, and some of their relatively young men find difficulty in securing employment with the newer bands. In connection with the transient acceptance of Jazz even by its addicts, let me quote from *Time*:

> Benny Goodman plays occasional weekend dates, Tommy and Jimmy Dorsey have combined their bands, Artie Shaw is out of the music business, Cab Calloway is appearing as a solo singing act. Such sweet-music band leaders as Guy Lombardo and Sammy Kaye, however, are still going strong.[3]

Turning again to Jazz, we find from Hentoff that many *modernists* do not regard seriously even the best of New Orleans and Dixieland styles, and think little of swing-era masters. All of this, from a defender of Jazz.

Some consider that "Dixieland" Jazz should be placed in a different class from other Jazz. Their belief is not with-

out a basis. Dixieland Jazz, has, traditionally, never allowed rhythm to completely smother melody. In connection with this situation, I offer this speculative reason for its superiority in this respect. As Jazz was being born in the deep South it called on the traditions of the older styles, with their emphasis on melody. Apparently, as the Negro elements in other areas took over Jazz, they tended to drop melody, this being the element foreign to their natures. They invented the new forms where the supremacy of rhythm is not encroached upon.

The following letter is from an American to a South African publication. It offers views, other than those of your author, on certain aspects of what is happening in America. I feel as certain as does the writer of the letter that the commercial promoters of Jazz are an important contributing factor in trying to gain acceptance for it. The letter follows:

> A serious national problem in the United States today is the degenerate influence of Jazz musicians upon our impressionable American youth. In the North, particularly, the glorified Negro musician has become a veritable pied piper, surrounded by swarms of screaming, squealing, swooning teen-age adolescents, and fawned upon by hordes of thrill-seeking white women.
>
> The growing vogue for Negro musicians is no accident, but has been assiduously cultivated by those who own, control, and dominate our entertainment industry—including the recording business. Through their efforts our teen-age youngsters—the so-called juke-box set—have been so thoroughly saturated with Africanized music that most of them have come to look upon it as the accepted standard. Even the white musicians and singers are aping and copying Negrodial styles . . .

> Thus, like every other facet of our culture, music is being utilized as a propaganda weapon to break down racial barriers between Negroes and Whites and to substitute an Africanized culture for our own Anglo-American tradition.[4]

Let us carry on by quoting from Orrin Keepnews, who says:

> Way back in the fall of 1945, when I had very recently returned from the Pacific and was only vaguely aware that all sorts of new currents were supposed to be swirling about in jazz, a very bright-eyed young man whom I had just met insisted upon playing some new records for me. He gave the impression of being about to produce the Holy Grail, or at the very least a live rabbit out of an old top hat. But all I could hear was a screeching, exhibitionistic trumpet, a whining alto saxophone, very little discernible melody, and no sort of reliable beat. I hated it, and informed the young man, in a patiently paternal way (I was at least three years older than he), that this noisy fad could never take the place of The Real Thing.[5]

We must not leave Keepnews in this unhappy situation, for he fought with himself—overcame his prejudices—and finally emerged with fine tolerance for some of the best of the new style.

That there is a certain emptiness in Jazz for the white man can sometimes be read between the lines of critics, even of those committed to its defense. Thus we find Wilder Hobson saying:

> The quality of the rococo is vigorous—the whorls and scrolls, the scallops and curlicues are brought off with great gusto and shine. The boys always fascinate me, usually stimulate me, and sometimes move me. But I am recurrently left with a sense of elaboration for elaboration's sake.

> I think this is largely due to the limitations of the basic structure upon which they, and jazz musicians in general, work. . . . If highly florid invention is only natural to men of the modern jazz mind, it remains a fact that a long string of floridities, chorus after chorus, can get pretty cloying. The musical mind cries out, as it does in other forms of music, for more varied form.

Hobson goes on to say that:

> The new virtuoso jazz generation will, it seems to me, inevitably demand forms reaching outside the theme-and-variations category. I suggest that the future of jazz may well lie with individuals who can write extended, developmental music, who can markedly increase in jazz the element known as musical architecture.[6]

Though Hobson may not be aware of the fact, what he is really crying out against is the very art form to which he claims allegiance. Should Jazz follow his recommendations, it would no longer be true Jazz.

It is worth noting that the music critic, B. H. Huggin, in his chapter on Jazz, is largely reduced to praising the playing of individual performers, and particularly their spontaneity.[7] This is precisely what we would expect where the attributes that go with high intelligence are absent, where the overall basis for great works, a great super-structure, based on a well worked out plan is lacking. Ruckstell has pointed out that great works of art are based on great conceptions. These, in their turn are the product of great minds, who employ the full possibilities of their media. The Jazz of the Negro, because of the limitations inherent in this form, is forever barred from such greatness. As this statement runs into a prediction, I must hedge my position. As

time goes on the term *Jazz* may become more comprehensive, allowing for the inclusion of other forms of music. (*Note.* Since writing the foregoing I have read a statement by George Shearing, the English Jazz piano player, who says that Jazz is now undergoing a process of including other forms of music.) Non-African composers may be able to put feeling into it, though this fact would show that it has transcended its former limitations. Hobson refers to the "utter uncerebral spontaneity" of the finest improvisations. The "best" of these, in my opinion, are or must be the product of Negroes. This is the music which they originated —it is the music which they obviously love. Such is true Jazz—that which is "hot"—to fall into the vernacular.

Rhythm, a competent neurologist and psychologist informs me, is a sub-cortical and virtually unconscious response, its neural basis being in the thalamo-striate area. It is primitive reflex action.

Jazz artists have a great capacity for taking a song which becomes popular because it has an attractive melody, one conveying feeling, and, by superimposing on it a rhythmic pattern of great intensity, giving us music devoid of sentiment.

Possibly as a means of concealing the sterility of the Jazz form, its devotees are constantly giving new names to it. Jazz addicts have invented a new vocabulary. Those of us who *dig* the music but do not understand it become *squares*. Possibly I do not employ these terms correctly. We have now experienced *Jazz, Swing, Boogie* or *Boogie-woogie, Be-Bop, Rock 'n' Roll.* For a time, those who followed these dance forms were called *Jitterbugs*.

We must concede that Jazz devotees have created the "Blues", which at least carries some sentiment and therefore rises above the sterility of most Jazz. The Negro has

also contributed to the so-called *Spirituals* of our Southland, though some of the best of these have been written by white men. Spirituals often have a childlike simplicity that is quite charming. Here, then, we find the Negro at his "best"; that is, when showing his simple nature, his humanism uncomplicated.

At the time of the First World War, I read an account by an American Negro band leader, stationed in France. He said that he had heard, in a parade in Paris, a Negro native band from France's African provinces. This apparently sprang from a purer Negro culture than is to be found in America. He remarked that its appeal, with a certain dissonance, appeared to be due to a specific fundamental quality in his nature and brought home to him clearly the difference in this aspect of African and European culture.

The Negro performer, Ethel Waters, during a radio program in which she appeared, made a remark to this effect (quoted from memory):

> Our race is tops, absolutely tops when it comes to music of rhythm. We feel it; it stimulates us. We twitch to it, even as babies. We react to it as individuals, rather than as a group. Our music is full of spontaneity.[8]

Now let me say some words about our white imitators of Jazz music. From the Negro's viewpoint, *our* imitations of his music are probably weak and watery, lacking in life and vitality. Though the forms are preserved, the spirit must be gone. I base such an opinion on two approaches to this question: I once heard an interview with a Negro band leader in which he was asked if white Jazz bands caught the true spirit of such music. His answer was, "Not quite". No doubt his expressed opinion was softened in the interest

of diplomacy. Now to another line of approach. In other artistic fields, it may be asserted with confidence that the imitator is always inferior to the originator. In this connection one of my early friends, a cultured artist, was convinced that the imitator—because of his lack of true artistic power and insight—always apes that of least worth in the originator.

Unless we wish to reduce ourselves to the role of imitators of Negro culture, there can be no doubt but that the acceptance of Negro music is hurting ours. This, for the reason that the very young, in the period that should help them form a foundation of good taste, are being subjected to a constant stream of cheap and tawdry music, basically African. This criticism is not of the Negro but of the insane fringe in our group who would debase our culture by forcing on us a more limited one, one alien to our true genius.

Though our country is suffering from confiscatory taxes, social collectivists, in and out of our State Department, have underwritten projects to send our orchestras abroad: bearing all losses, when these have occurred. As of now, left-wing writers are largely chanting the benefits that have accrued from the Jazz orchestras. These apparently met with enthusiasm in some areas, giving us further proof that immature people are found everywhere. There is probably a further factor involved.

Competent observers are aware of the tremendous prestige that goes with power and success. The Italian historian Guglielmo Ferrero (1871-1942), in a speculative discussion of the art forms produced by the old world and the new, predicted that, even in case they be inferior, those of the new world would eventually prevail because of the prestige that goes with power. In this connection, we may point out that our left-wing elements constantly claim that Jazz rep-

resents America's cultural contribution to the world. In this case our propagandists are misleading the world with respect to our culture.

To me the stimulus of Jazz—that is when I have any reaction to it, other than a normal desire to escape from meaningless *noise*—is towards the dance rather than sex. If any collateral sex is involved, this lacks all of the finer aspects. Should the listener to Jazz consider that he has had an elevating experience, he simply belongs to a different breed from your author. Not that I think that all music should be devoted to *elevating* people. It may properly run all the way from mere fun to suggestions of profundity or sublimity. That which we most appreciate depends on many factors, including the depth or shallowness of our natures.

Certainly Jazz can make no higher claim than to please us in the area of "fun". How does it come out in this area? While some, an infinitesimal amount, does, for me, fall into this class, it soon cloys. I prefer, infinitely, polkas, Spanish, Mexican, and Gypsy music. These latter forms are to me infinitely richer; they belong to a different tradition—so much so that comparisons between the two are unjustified. The contrast between them is such as we find in an immature child and a well-developed mature person. The test, for me, then, of the worth of Jazz is this: I do not feel that my life would have been impoverished had I never heard any Jazz. On the other hand, had other musical forms been current I might have had additional opportunities of enriching it.

If I needed a final proof that the Negro and I belong to different breeds, or species, I would find it in our respective musics. Apparently, we have nothing to offer him. On the other hand, as can be seen from my remarks, he has nothing to offer me. We live in different worlds, and here is further

proof to me that we should be *allowed* to live in different worlds. The Negro, wherever found, lives in the world of Rock 'n' Roll, together with all that is implied by this art form. I wish to choose my friends from those who live in the world of the infinitely rich musical tradition of the West, together with all that is implied by this tradition.

X

INDIA

Western zealots who have been moved by the conception of human oneness are greatly disturbed by India's social set-up, for in India human differences are not only recognized, but broadly speaking, this situation is considered proper. No pretense has been made that men are equal.

India has the world's most complex social system. This becomes particularly true in case we include her *beliefs* as a part of the system. Everywhere divisions are multiplied. It therefore becomes difficult and at times impossible to adequately sum up India's characteristics in generalities. Certain statements may be true for segments of her society, and it is in this limited sense that we employ generalities in summarizing some of the qualities of India's peoples.

India, with the rest of the world, is undergoing social changes. We shall first show her as she was, later touching on attempts to remake her. Before we proceed with India's peoples, let us see how L. H. Buxton described her land. He says:

> Briefly, India may be described as a lozenge, divided longitudinally into two halves. It is over a million and a half square miles in extent. In northern aspect it is bounded by the loftiest mountains in the world, and the southern flanked by

> the sea. In the Himalayas, the climate approaches that of the Arctic, the north-western desert has records of fantastically high temperatures, the jungle areas are as humid as almost any country in the world. Between these extremes of heat and cold, dryness and humidity, there are most possible combinations of climate, in places varying considerably according to the season. Temperate conditions are on the whole rare, and for the most part, although much of India lies outside the tropics, the climate is an extreme type.[1]

He who would attempt more than a tentative account of India's racial situation would indeed be courageous. A number of descriptions of her races—some of them quite detailed—have been made, and Buxton has gathered several of these together. Only estimates of the origins, but more particularly relationships, among India's "original" brown races can be offered. Where groups have been described, there is apt to be little agreement on names to be assigned to them.

What was probably India's "original" or basic stock appears to be related to the far more primitive Australians. These brown peoples, when found in India, are sometimes named Dravidians. Keith believes that these groups are more closely related to the Hamites (presumably the Hamites of eastern Africa) than to the major races.

It is generally believed by anthropologists that the Australoid-Dravidian groups branched from a common stock at a very early period, and that following this the Australoids evolved but little. Plausibility is lent to this theory of early branching because both groups still carry some of the physical characteristics of the three primary races.

Dravidians, as a rule, have wavy or straight hair, and it is always black. Like the Hamites, they have practically no body hair, and the faces of the males are usually without

beards. Occasionally, individuals with the woolly hair and thick lips of the African are encountered in the hill-tribes.

It has been well authenticated that Whites have penetrated India, and left their racial stamp on her people. Since early times, for possibly five thousand years, India has absorbed groups not only from immediately surrounding areas, but sometimes from distant lands. Some of these have been Whites not only from the West but also from the far Northwest. Mongolians have infiltrated, till they are well represented in India's upland areas, and they may have penetrated much farther into India, to become absorbed. Various difficulties are found in the way of evaluating the amount of Mongolian blood in India, for there is a certain similarity between Mongolians and some of India's other races in physical make-up.

In India are to be found, scattered about—mostly in forested areas, as though in little islands surrounded by a sea of other stocks—groups with Negrillo or Negrito-like characteristics and appearance. Buxton does not accept them as such, and dismisses them simply as *jungle tribes*. Numerically, they are of little importance.

How much white blood went into the formation of India's population, is not known, though a sufficient number of Whites did enter India to establish themselves as an aristocracy. Types approaching Whites in appearance are common in the northwestern part of the country.

The Hindu term for castes is *varna,* which originally meant color. Anthropometric records reveal, on the whole, that lighter skins and narrower noses are found in the high castes, in spite of some variation, and in the southern part of India, among its high castes are found broader noses than those of the low castes of the north. Let me add that the nose usually gives an indication of the evolutionary

background of a race. Wide noses are found towards the tropics, where larger nostrils which do not further warm the hot air are beneficial. For this characteristic to make a showing in the physical make-up of the people, a vast amount of time may be needed.

The caste system appears to have helped preserve the purity of the white blood as this is represented in the higher castes. From the *Sacred Book of India* we learn that the different castes were created out of different parts of the Brahma, and are therefore innately different. This belief gives a basis for the different castes. *Hinduism* calls for their retaining apartness by not intermarrying.

In addition to her caste system, India has encouraged eugenic practices to preserve her best stock and to discourage the procreation of the unhealthy.

According to Pitirim Sorokin, the mental tests that have been adminstered to the Brahman (high) and the Panchama (lowest) castes in India show the Brahman children score only a little lower than American white children of the same age while the results of the tests of the Panchama children is considerably lower than either of these groups, and these latter children show a decrease in the speed of their performance after the age of twelve.[2] At that age their mental growth stops, while that of American and Brahman children continues. Sorokin also shows that the brain size of the Brahman is larger than that of the lower castes. So far as caste has been confined to preserving innate superiority, it has met with considerable success, in spite of the fact that our social collectivists are misinforming us on this point.

The inhabitants of India are not only used to the idea of caste but believe in it; in spite of a few rebels among Indian *teachers,* some of whom have objected to the system, it has

been adhered to tenaciously. Hinduism is still the prevailing religion of India. Thus caste, as such, has been not only accepted but approved.

Saunders Redding, an American Negro, visited India for our State Department. While at a party he met an Indian woman, named Dyal, whom he described as a dark, saturnine beauty, and remarks that she was wealthy and accomplished, but still unmarried. During his conversation with her Redding found an opportunity to ask her why she had never married. In reply she said that she was thought too dark for the men of her caste, and added that she would not marry outside of it. Miss Dyal, in the further course of their conversation expressed great bitterness against America because of our color discrimination. Both Redding and Carl T. Rowan, another American Negro, who visited India and wrote of his experiences, often encountered individuals bearing such feelings.[3, 4] Thus the Indian finds himself in this inconsistent position: it is proper for him to practice color discrimination when tied-in with caste, but when we practice it without the need for a caste system, it becomes wrong.

Further on in his book, Redding remarks that many Indians are color conscious to a degree completely unimaginable to even American Negroes. The real secret of Indian dislike of our practice of racial apartness is a deep-seated feeling of inferiority, fabulously intensified by the realization that our discrimination denies them the privilege of amalgamating with us.

India's social system is based on pluralism, for as has been seen, there has been no concerted attempt to make everyone into one, either racially or in the areas of their values or beliefs. If they have been as one in anything, it

is in their belief in this form of pluralism. The acceptance of multiplicity as proper is in marked contrast to the monism that has been such a marked characteristic of the West: the monism, as shown in other essays, that appears to be now affecting our racial outlook.

As we have seen, India has had complex racial problems. In solving these, she has called on pluralism, and her society has become divided into not only caste but numerous subcastes. Though we concede that such divisions are proper, India appears to have finally adopted the custom of pursuing division for division's sake. As is pointed out by Joseph Gaer, Brahminism is the only religion teaching the division of people into castes. Racial division in India started with four castes. Possibly because of the vitality of the belief in castes, these have greatly expanded. This increase has also been paralleled by other theoretical divisions. Long ago there were but 33 gods; today these have reached nearly 33,000,000. This stupendous number is made possible, according to Gaer, because different gods are worshiped in different areas.[5]

In spite of the fact that Indian society is based on pluralism and pluralistic beliefs abound, India also supports beliefs in which monists can find refuge on a personal basis.

A recent study has shown[6] that though laws have been passed in India, designed to end segregation, and particularly to elevate the untouchables, this latter group remains socially segregated. Where attempts have been made to enforce the laws, violence has usually ensued. In one recent instance an outbreak against untouchables lasted for almost two weeks in Madras and brought about the death of more than forty persons. "Mixed" schools usually end by being attended by untouchables only.

Now let me quote a few lines from *U.S. News*:

> Many educated untouchables are able to "cross the line" by moving into the larger cities and hiding their origins. But in attempting to do this, the color of their skins—which is usually darker than that of other Indians—acts as a handicap.

From the same source we learn that:

> In choosing husbands and wives, Indians often place emphasis on color. Indians who advertise for wives in the columns of newspapers—an old Indian custom—frequently state their preference for fair skinned brides.[6]

Now for some conclusions. In this writer's opinion, an entirely sane society will not be based on either monism or pluralism. That it does not need to turn to either of these is proved in the case of China where, in pre-Communist days, social problems were evaluated as nearly as is humanly possible on a rational basis. Her problems, however, have been simpler, for she has had no racial problem.

XI

OUR SUPREME COURT

DECREES SCHOOL INTEGRATION

On May 17, 1954, the Supreme Court of the United States reversed what had been the law of the land for 75 years—as is pointed out by former Justice Byrnes—and declared unconstitutional the laws of 17 States calling for segregated schools.

James F. Byrnes has been a member of our House of Representatives, a United States Senator, and was from 1931 till 1941 an associate Justice of the Supreme Court. Since then he has held other important governmental positions and has been Governor of the State of South Carolina. He is qualified in every way to speak of Court decisions.

Byrnes tells us that some people shudder to think of anyone's criticizing a decision of the Supreme Court. He adds that dissenting Justices are critical of decisions with which they do not agree, and he states that they sometimes employ vigorous language.

Now I expect to avail myself, as have Presidents Thomas Jefferson, Abraham Lincoln, and Franklin Roosevelt of the privilege of criticizing a Supreme Court decision, the decision outlawing segregation in our public schools. In case this essay is read in connection with the following one dealing with Earl Warren, the reader will find evidence indicating that this decision resulted from what appears to have

been an unholy brew of politics—employing this term in its most derogatory sense—personal ambition, and the new collectivistic religion, which is taking over in all directions in social matters, plus a surrender to a minority pressure group.

Americans of moderate outlook—at least till recently—have had a profound belief in the worth of our Constitution. Under the New Deal, the prestige of our Supreme Court began to deteriorate, though its deterioration was sufficiently slow to prevent the appearance in America at that time of a tyranny such as arose in parts of Europe during this period.

We have often heard the boast that ours is a government of laws—not of men. No doubt this was true, as long as a majority of our Justices were chosen on the basis of their worth as individuals and on their proved ability as lawyers and judges. When Franklin Roosevelt came to power, he wished to have a Court subservient to his will, and started the practice of appointing Justices that he felt would comply with his wishes.

I have elsewhere shown that it may be doubted if Roosevelt was a true monist, for he apparently had no political or idealistic convictions. He was a political opportunist, willing to back any measures that he believed would help perpetuate himself in power. When the Court thwarted him in some of his reaches for power, he tried the bold maneuver of packing it. This brought on such a storm of protests that he had to abandon the attempt, as originally envisioned. By means of appointments to fill vacancies on the Court, he was eventually able to get a Court largely subservient to his will, or at least one willing to approve his social programs, these generally being politically expedient.

The Justices chosen during the administrations of Roosevelt, Truman, and Eisenhower have had one thing in common. Judging by their records, they have been more interested in social crusades than in the Constitution. This situation has been hailed as a great step forward by our liberal elements. Those of us who doubt the wisdom of the leaders of most revolutions or crusades may be excused for questioning whether our Court is going to carry us to anything of worth. We are convinced that in case its members continue in the direction that they are now moving we will lose the protection of our Constitution. Homage may continue to be given to it in form but not in spirit.

Throughout this work I have shown that monistic minds are developing a creed of human oneness into a religion—a lay religion. The Justices of our Supreme Court, being liberals, have obviously been influenced by the religious belief in human oneness. In line with the crusading spirit which has always been a by-product of Western religions, our Supreme Court has decided to impose its beliefs about humanity on the rest of us. Possibly our very natures cry out against this tyranny. To them this makes no difference. We discover that the very institution which has been entrusted with the function of saving us from the tyranny of religious zealots is actively imposing the faith of its members on us.

Well-versed students of the race question are aware of the fact that the primary reason that Whites want to avoid association with Negroes on a basis of racial equality is the fear that such association will eventually lead to intermarriage. According to W. E. Michael,[1] the National Association for Advancement of Colored People has said that intermarriage is a natural consequence of integration—and that that is their ultimate goal. Walter White, executive secretary of this organization has said:

> The association of races in public schools leads to friendship, love and marriage.

My own information, while limited in the number of cases, indicates that such will happen. Here is how the situations will develop. First, the least attractive members of our group will break the dikes. Next, marriages of convenience will occur. Time, then, will either reinstate discriminations or we shall gradually become a mongrelized group.

Our Supreme Court has been "outlawing" discrimination for a number of years in numerous fields. In the case of schools, the Court has proceeded on the amazing assumption that apartness is unconstitutional. The new attitude appears to be but a fictitious invention, for, as previously mentioned, the Court has had to reverse earlier decisions to establish the new decisions. The late Justice Owen J. Roberts has said, in another connection:

> I have expressed my views with respect to the present policy of the Court freely to disregard and to overrule considered decisions and the rules of law announced in them. This tendency, it seems to me, indicates an intolerance for what those who have composed this Court in the past have conscientiously and deliberately concluded, and involves an assumption that knowledge and wisdom reside in us which was denied to our predecessors.

Indeed, we may properly assume that could Justice Roberts return to survey the present scene, he would be even more shocked than is the general run of our citizenry by what has happened since his death.

Not only has the Court, as now constituted, frequently reversed the law of the land but in one instance its unstable members reversed their own previous decision within the

period of one year. This new tendency to upset the old and the reasons back of it dramatically throw into relief the underlying social forces of our age. It also shows us that we are coming to be dominated by men with strange outlooks and that we cannot any longer look to them for either understanding or moderation. Now let us turn to the beliefs of a moderate man—a man noted because he befriended the Negro. Abraham Lincoln said in his speech delivered at Charleston, Illinois, on September 18, 1858:

> I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social or political equality of the white and black races.
>
> I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor of intermarriage with white people; and I will say, in addition to this, that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. Inasmuch as they cannot so live, while they do remain together there must be a position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race.

In the foregoing we encounter the beliefs of a man big enough to be able to see and evaluate all sides of a complex subject. With him we would be safe. After his death, smaller men concluded that Lincoln's fame and greatness have rested solely on his befriending of the Negro. Though this is not, as we have seen in accompanying essays, the only stimulant to zealots, it has been an important contributing one. These shallow "thinkers" would partake of Lincoln's fame by seizing on one of his attitudes—and pressing it to immoderate lengths. I feel justified on the strength of the presented in-

formation in claiming that Lincoln, were he alive, would be the first to condemn the narrow-mindedness, bigotry, and shallow pretense of our present Supreme Court. I also feel that so far as its actions are tied in with personal ambitions, he would hold these in supreme contempt.

Many may believe that we have made great social progress since Lincoln's day. From any rational measurement of this situation we have, paradoxically speaking, made great progress backward. The measure of change will generally be found to be closely tied in with the amount of "brain washing" that we have been subjected to. It will be found that Lincoln's position fits the facts. Only by repudiating these in favor of sentimental values can the change be considered to be in the nature of progress.

When our Supreme Court was created to act as guardian of the provisions of our Constitution, it was to function as a brake on arbitrariness of those in power. However, Thomas Jefferson began to have doubts about the worth of the Court, as shown clearly in some of his letters. In 1820 he said:

> The judiciary of the United States is the subtle corps of sappers and miners constantly working under ground to undermine the foundations of our confederated fabric. They are construing our Constitution from a co-ordination of a general and special government to a general and supreme one alone. This will lay all things at their feet . . . We shall see if they are bold enough to take the daring stride their five lawyers have lately taken. If they do, then . . . I will say, that "against this every man should raise his voice," and more, should uplift his arm. . . .
>
> Having found, from experience that impeachment is an impractical thing, a mere scare-crow, they consider themselves secure for life; they skulk from responsibility to public opin-

> ion. . . . An opinion is huddled up in conclave, perhaps by a majority of one, delivered as if unanimous, and with the silent acquiescence of lazy or timid associates, by a crafty chief judge, who sophisticates the law to his mind, by the turn of his own reasoning.

In the foregoing remarks, Jefferson displays amazing foresight, even pointing to the possibility of *the silent acquiescence of lazy or timid associates by a crafty chief judge.*

As of now, the Court can reverse any decision by the expediency of claiming that *we cannot go back* to the earlier view, as did Chief Justice Warren in the case of the decision outlawing segregation. Here we discover a neat device employed to "justify" what cannot be justified on the basis of reason. Carried to its logical conclusion the Court could proclaim a new Constitution, better suited to its tastes. And there are some who believe that this is what it is doing.

Let us see in the case before us, what we "cannot go back to". Our Supreme Court, on May 18, 1896, held that enforced segregation of railroad passengers on a racial basis violated neither the Thirteenth nor Fourteenth Amendments, and was constitutional. It further declared that segregation does not stamp either race with a badge of inferiority and that a requirement of separate but equal facilities is a reasonable exercise of the state's political power. The Court refused to accept the proposition "that equal rights cannot be secured to the Negro except by an enforced commingling of the two races". The Court also refused to accept the view that social prejudice can be overcome by legislation, and said: "Legislation is powerless to eradicate racial instincts or to abolish distinctions based upon physical differences, and the attempt to do so can only result in accentuating the difficulties of the present situation." In the

foregoing we find that our Court as constituted in 1896 was in touch with reality. As we proceed we shall discover that our crusading Court is completely out of touch with reality.

Chief Justice Earl Warren is usually given *credit* for getting a unanimous decision outlawing segregation, though we cannot say, at this time, that this is an established fact. There is evidence that supports this view. Earlier, on April 28, 1952, Justice Frankfurter handed down a decision, which was concurred with by Chief Justice Vinson, as well as Justices Burton, Minton and Clark, in which he said:

> Only those lacking responsible humility will have a confident solution for problems as intractable as the frictions attributable to differences of race, color, or religion. . . . Certainly the due-process clause does not require the legislature to be in the vanguard of science—especially sciences as young as human sociology and cultural anthropology. . . . It is not within our competence to confirm or deny claims of social scientists as to the dependence of the individual on the position of his racial or religious group in the community.

Some two years later, or on May 17, 1954, the Court handed down its decision outlawing segregation in our schools. What happened in this brief period to cause the Court to decide that it had become competent to judge the most abstruse sociological questions? The answer appears to be that Earl Warren had been appointed Chief Justice of the United States. Obviously a totalitarian ideal had found its way into the Court's ponderings.

Now let us see how correct the Court was when it previously rejected the help of "sciences as young as human sociology and cultural anthropology". Many writings in these fields represent no more than the speculations of theorists, often biased in outlook. The erudite sociologist, Pitirim

Sorokin has written a book which he titles, *Fads and Foibles in Modern Sociology*.[2] In this he has shown that much that passes as science with one group of sociologists is repudiated by another group. I have myself shown that the objective observer must reject the claim that sociology can be considered a science, providing we consider a science to be that which deals in exact knowledge. I have also shown in these essays, as well as other writings, that anthropologists have largely surrendered to pressure groups. However, in the case of sociologists and psychologists, the Court could have found able men profoundly in disagreement with the theories on which the Court decision was based. The Court apparently accepted as factual information the dogmas of left-wing theorists. Or, did they accept these dogmas because they were in accord with the quasi-religion of the Court members?

Technically the Court's decision was based on the assumption that segregated schools denied students equal protection of the laws under the Fourteenth Amendment. In order to "justify" its reversal of the earlier decision, the Court fell back on the theories of sociological thinkers. This, according to Senator Eastland, represents the first time that a high court in either the United States or England has turned from the law (in this case established by precedence) to follow social theories. This, in itself, raises—by implication—questions of vast import, including the basic question if we any longer have a constitution. This becomes particularly pertinent when the "authorities" turn out to be largely dominated by Marxist dogmas. Imposing new beliefs on the Constitution is tantamount to legislating, but with this difference: we have no superior power to limit the power of the new legislators.

In imposing the new dictum on us, the Court conveniently

"overlooked" the fact that powers not specifically delegated were to remain with the states. This is made clear in the Tenth Amendment, which says: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

To get around this provision of the Constitution, the Court had to adopt the theory that separation, in itself, was responsible for inequality.

Even if the far-fetched assumptions on which the Court's decision was based were partly true—which we do not concede—they would be outrageously loaded in favor of the minority group. Or rather, I should say that they appear to be, for no one can say precisely how the more intelligent Negroes will be affected when they find that, by contrast with Whites, they *do* belong to an inferior group. Nor does anyone know what the effect of the enforced commingling of people—where one group is very anxious to avoid it—will have on both of the groups. The Negro, W. E. DuBois, former head of the NAACP, has often acted as spokesman for his race. Though he is usually opposed to segregation, in one statement, at least, he has expressed the belief that enforced commingling of Negro and White children, where the Negro child is not wanted, may do the Negro irreparable psychological damage.[3]

We shall presently discover that in the integrated schools of Washington, D.C., the inferior capacity of Negroes as students holds back Whites, depriving them of the opportunity of being equal to Whites in non-integrated schools. How severely will this handicap the Whites? In case we accept the dogmas that the Court did—these having to do with the power of environment to completely shape the intellectual life—the students will be permanently handi-

capped. They will never be able to catch up with the more favored group of Whites. What is our crusading Court going to do to insure equality for this group? Or, belonging to the majority group, maybe they are not entitled to protection under the new understanding of the Constitution. In any event, it seems unlikely that they are going to get any.

Though we may be all but certain that *politics* played a great part in the Court's decision "outlawing" segregation in public schools, it is also highly probable that the principal actors in this drama had become so thoroughly *brain washed* that they believed they were about to launch a new era in race relations. In this connection, let me quote from Senator James O. Eastland, who says: "President Eisenhower promised that the Washington schools would be a laboratory to demonstrate to the world how easily and effectively integration and democracy would work." Now let us turn to the experience of these same schools with integration.

I quote from two brief accounts, based on an investigation by a Congressional subcommittee in connection with the operation of the integrated schools of Washington, D.C. First, we turn to Senator James O. Eastland's summary of the findings:

> The all-white and all-negro schools reported little or no change in the problems of discipline in their schools. An increase of exasperating cases of discipline is a development in integrated schools of the city.
>
> Disciplinary problems in the predominately integrated schools have been described as appalling, demoralizing, intolerable, and disgraceful.
>
> Fighting, lying, stealing, vandalism, obscene writing, vulgar talking, absenteeism, tardiness and truancy have increased to an amazing degree.
>
> Teachers in the integrated schools reported deplorable con-

> ditions in sex contacts in their schools. Reports of attempted rape, assaults, chasing girls and even teachers, Negro girls soliciting boys at school, sex talk, and attempted fondling of white girls, and innumerable sex affronts were reported by the personnel that was interviewed.
>
> Some white teachers have resigned, some have retired before the date fixed for their retirement, and some have indicated that they will leave the school system as soon as it is possible for them to do so.
>
> The replacement of these teachers presents a very serious problem to the District schools because white-teacher applications have declined materially.
>
> The two years' experience with the operation of the integrated District school system has conclusively shown that the cost of operating the integrated schools will be substantially increased.

The U.S. News and World Report ran a series of articles titled, *Teachers in Mixed Schools Size up the Results*. The following paragraph is quoted from the October 5, 1956 issue and is a summary of some of the findings:

> Seven . . . teachers testified to various problems encountered since the integration program began, including the "touching" and "manhandling" of both Negro and white girls in school corridors; a rise in obscene language; an increase in truancy and stealing; a growing number of substandard pupils whose presence in classes made it difficult to give proper teaching aid to other students.

Neither of these accounts mentions the increased pregnancies among girls or knife wielding among boys or the increase in venereal diseases. Nor do they show that the integrated schools have become filthy beyond belief.

In case America's race problem is approached intelligently a basic conclusion will be formed. This will be that

no solution of the race problem can be arrived at that will please everyone. On the basis of *preferences*, then, that of the majority should prevail. In the South, at least, the majority wish to maintain segregation.

It seems probable that we will never be able to answer, with assurance, the question of whether or not a political deal was made between the Administration and Warren before his appointment to the Court. We do not need to make such an assumption to realize that this was as much of a political appointment as were those of Roosevelt. We now know that Eisenhower was a man of great political aspirations, for by running for a second term, due to his physical condition, he endangered his life. If he could win the Negro vote of the North, this might insure his tenure of the White House. In this connection it should be pointed out that the appointment of Warren as Chief Justice was made in time to allow the decision outlawing segregation before Eisenhower's second candidacy for the presidency. Further, Attorney General Herbert Brownell was extremely active in helping present the case of the anti-segregationists. In this activity, he appeared to be following a program pleasing to the NAACP. We may be certain that this activity was carried on with the approval of Eisenhower. Here is what Representative N. M. Mason of Illinois has to say on this subject:

> It is common gossip in Washington that Earl Warren was appointed Chief Justice after he had promised Attorney General Brownell that he would push through a decision in favor of integration. If the rumor could be proved he would be subject to impeachment.

We need not, however, postulate a deal to realize that Warren's appointment was perfectly "safe" politically, for

so thoroughly had Warren surrendered to the left that it required neither a deal nor an oracle to tell in advance that Warren's decisions would be favorable to any minority causes, including those of Negroes. While governor of California he had curried their favor, for he had appointed a Negro to the State prison board and had given them many other major and minor committee and agency appointments. As has been shown by Judge Tom P. Brady, Warren may still have, or have had at the time of the decision, political ambitions. I quote from Judge Brady: "The fact that Warren is now Chief Justice does not destroy any opportunity nor any aspiration which he may have to become President of these United States."

Now let us look at the background of the social theorists that Warren chose to listen to. We find that a number of them turn out to be fellow travelers (or worse) and others obviously have been influenced by Communistic dogmas. The final authority cited by Warren is a book named *An American Dilemma*. It was written by a Swedish socialist, Gunnar Myrdal, under the sponsorship and with the financial backing of the Carnegie Institution.[4] Myrdal was helped in this project by a group of more than seventy writers, sixteen of these having been cited numerous times as members of Communist and subversive organizations, and some of them are Negroes.

Due to the fact that we are given Myrdal as a general authority and providing we take him seriously, we would be forced to the conclusion that those of us who wish to preserve our social apartness belong to quite a lower order. Not only are we selfish and ignorant but we are thoroughly opportunistic. We suffer from delusions. We cannot but wonder, under the circumstances, why the authors are so anxious to have us embrace the uncorrupted Negro. Should

they not, logically, be campaigning to perpetuate his apartness—to keep him unsullied? This group would then have the opportunity to develop their genius uncontaminated, and everyone would be happy.

In giving us *An American Dilemma* as his authority, Warren presents us with *another* dilemma. The book is full of contradictions. Its authors resort to trickery. The "proofs" which it offers are based on nothing more than dogmatic statements. It is inconceivable that any competent scholar could accept Myrdal's biased approach to his theme or be influenced by his slovenly reasoning.

Was Warren's general reference to Myrdal made to justify his (Warren's) beliefs on race or on the Constitution? Myrdal shows a considerable contempt for the Constitution and says: (till recently) "it has been used to block the popular will". At the same time Myrdal shows considerable respect for Marx. He tells us that we (meaning himself) must guard against superficial bias "probably of Marxian origin" which makes us believe that the lower classes will be friendly towards all "disadvantaged" groups. Further Myrdal states that the United States Constitution is "impractical and unsuited for modern conditions" and that its adoption was "nearly a plot against the common people".

A number of fine writings have shown that the Supreme Court's decision "outlawing" segregation violated the Constitution. We have not reviewed these for the reason that our Court has successfully circumvented the Constitution. We therefore concentrate on *why* it has so acted.

What shall we say about a Chief Justice, sworn to uphold our Constitution, who gives as his authority for a constitutional decision, a book written by a man devoted to the cause of undermining our Constitution? We are not going to say all that we think, though we admit agreeing with the

statement of one of our Senators that though he does not accuse Warren of being a Communist, there is something radically wrong with his thinking.

The great tragedy resulting from the social upheaval sponsored by our social collectivists is that it was all unnecessary. An approach to our race problem that recognized facts, one not dominated by psychotic zealots, would have foretold even in some detail, the ill will that would be created through the attempt to force integration upon our people.

XII

EARL WARREN

When Sinclair Lewis' novel *Babbitt* appeared in 1922, Americans were at once amused and disturbed by its principal character, George Follansbee Babbitt. *Babbitt* enjoyed an immediate and extraordinary success. No doubt "everyone" had met a Babbitt, and, in case they were normal, had soon ended social contacts with him.

Babbitt portrayed the life of a small group. Narrowly viewed, the book displayed but a cross-section of a portion of the Middle West at a particular period. Seen in *breadth*, *Babbitt* attempted a *critique* of the period of flourishing capitalism. Its principal character caricatured the crudities of some of the less admirable types of the time. In this work, we met a man without refinement, imagination or real intelligence, yet inflated with self-esteem. He accepted current beliefs, particularly those having to do with capitalism, then raised them to dogmas. Now, no one has similarly painted a picture of the new collectivistic age which is overtaking us, or given us a Babbitt as a symbol of it. I therefore nominate Earl Warren as candidate for the position.

At forty-six Warren strikingly resembled Babbitt at that age. In commenting on this fact I do not mean to imply that the type was the controlling factor in this situation. Rather, this represents an interesting coincidence. Thus, we discover

that both had large pink heads—Warren having been known to intimates as "Pinky". Both had round cheeks and a baby-like face. Babbitt, though not fat was exceedingly well fed, as was Warren. I might add that both conveyed an impression of being *very solid citizens.*

As a real estate dealer, Babbitt was "nimble in his calling of selling houses for more than people could afford to pay". Warren has been given credit for having considerable powers of persuasion with those of limited critical ability.

The new social collectivism overtaking us possesses a built-in capacity to bring out any latent tendency towards Babbittism which its followers may possess, a capacity which might have lain dormant under the old order. Babbitts are becoming, by comparison, numerous. The reason for this is that limited individuals, suffering from an inferiority complex, now have a wealth of collectivistic dogmas to fall back on to "prove" their intellectual and moral worth. No matter how sterile their minds, no matter how devoid they be of a proper understanding of human values, they are provided by the new collectivism with ready-made opinions that they pass off as though these represent the products of intelligent thought.

While in the past Babbitts have wished to retain a certain aloofness to enhance their self-esteem by a pretense of exclusiveness, the new Babbitts pretend, at least, to follow an opposite course. To satisfy their dogmas we must all become alike. To satisfy the self-esteem of the new leaders, we must form a pattern of alikeness with themselves. It is but a part of their crudity that they cannot imagine a finer destiny for us.

In pushing Earl Warren as my candidate for the *supreme* Babbitt of the new collectivism, I point to his unquestioned qualifications, for he has all of the qualities of the current

crop of Babbitts, in heightened degree. He has an excess of energy and the unlimited brashness as well as conceit necessary to undertake the task of molding us all into minor Babbitts.

In spite of the fact that the new collectivism demands of us, as followers, that we forget that we are individuals, to completely become part of the mass, the leaders of the movement turn out to be singularly individualistic when their personal interests, power, and prestige are involved.

Earl Warren was born in Los Angeles, California, of Swedish immigrant parents in 1891. His father worked hard; saved his money and became moderately prosperous.

In his early years Earl Warren failed to distinguish himself, either as a student at the University of California or in his subsequent career. For a brief period he practiced law. At 51, he had spent 19 years in Alameda County, California, in the district attorney's office; 5 years as deputy, 14 as district attorney. Until appointed to the Supreme Court, he had never sat on the bench. Warren eventually captured the office of Attorney General of California. He has always professed to be a Republican, though he has also courted the support of Democrats. A number of observers of the California political scene believe that Joe Knowland, owner of The Oakland *Tribune,* was largely responsible for Warren's becoming Governor.

Warren has often been accused of coldness towards other politicians of his own party. Possibly this has been due to a fear that an endorsement might not be approved by the public. Or it may be that he has feared the emergence of political rivals. As an example, he refused at first to give any endorsement to Richard Nixon when Nixon was campaigning for Senator in 1950. After repeated urgings, Warren made this ambiguous statement: "I think everyone

knows who I am for for Senator." As further evidence of his coldness, when he was nominated for Governor, in 1942, he refused, according to Frank C. Hanighen, to have his picture taken with his running mate or be seen on the same platform with him.

In spite of the fact that Warren had, as Governor, endorsed the spending of vast sums in making California into a welfare state, signs were beginning to show, during his last administration, that his popularity had passed its peak with California voters.

As I write there are at least a few political observers who are convinced that Warren is courting nomination for the presidency, and that this accounts, at least in part, for some of the strange decisions to which he has been a party while Chief Justice.

We shall discover, as we proceed, an almost complete inconsistency between Warren's expressed beliefs and his actions, between his activities at one period and those of another. Can we find any consistent principle dominating his activities? Such becomes possible only in case we assume that his major moves were dominated by opportunism. Though his attitudes also indicate an interest in collectivism, we shall find him brushing this aside when political expediency has demanded it. Given these two factors as the controlling ones, we find his performance fitting nicely into a pattern.

Due to the fact that Franklin Roosevelt greatly influenced the political thinking of his own period and the one immediately following it, let us compare Warren with him.

Roosevelt achieved a position of power during a period of national emergency, as did Warren. Both were men of great ambition, though this was not so obvious in the case of Warren. Both became great political opportunists, depending on the common man for their success. Each was

equally limited mentally, though in a somewhat different fashion. Roosevelt had an imaginative flare which many of his followers mistook for a brilliant mind, while Warren's limited perceptions were not similarly illuminated. In spite of Roosevelt's intellectual limitations, he retained some of the fine fiber of his aristocratic ancestors, while Warren continued with the coarse stuff of his line.

As a routine administrator, Warren appears to have been superior to Roosevelt. He could successfully delegate power, which Roosevelt could not. Both were utterly lost in the area of making, or evaluating with judgment, broad generalizations. In such fields they became victims of spurious arguments. On being apprised of Warren's appointment to the position of Chief Justice, a friend of Warren was quoted in the press as expressing surprise, based on the fact that Warren had "never thought an abstract thought in his life".

Warren has lost few opportunities of stating his beliefs to the press. These turn out to be platitudinous in nature, as when he told a California newspaper editor that, given time, the people usually make the right decisions. He is to be found in these statements in favor of democracy, against arbitrariness in government, against communism and centralized power. At other times his statements are apt to reflect the most current ideas. I do not know of any man of equal prominence whose expressed beliefs reflect a mind of such sterility. It should be remarked that objective observers believe that they have found an all but complete inconsistency between Warren's professed beliefs about power and his own exercise of it. Based on such an exercise of power, they wonder what his understanding is of the terms *democracy* and *communism*.

During the course of events, Roosevelt was presented with an opportunity to rise to international prominence,

which opportunity he avidly embraced. He obviously reveled in the exercise of naked power, both civil and military. Warren has not been presented with such an opportunity. Power, if he grasped it, had to be civil in nature.

In his early career, Warren occasionally showed the arbitrariness of a born totalitarian. While he was Attorney General of California, what is described as "a luxury ship", the *Rex,* devoted to gambling, was anchored beyond the three-mile limit, off the shore of Southern California. This placed it in international waters, as then considered, and hence beyond the jurisdiction of California law. Warren went to Long Beach and gathered a fleet of State Fish and Game Commission cutters as well as other small craft. These he manned with law enforcement officers, who were instructed to board the *Rex* and destroy its equipment, which project they carried to a successful conclusion. In this arbitrary act, one is reminded of the totalitarians. It definitely lay outside of the law. It may be defended by some on the basis that the end justified the means. If we are to allow of such a justification we shall discover that we have lost our power of controlling arbitrary acts by those in power. David Lawrence realizes that this is the case when he says: "Little by little when usurpation by government is tolerated in a supposedly beneficial cause, the contest for freedom is lost. Despotism gets the upper hand . . ."

In the late thirties and early forties, while Warren was Attorney General of California, the State was being overrun by an influx of victims of the dustbowl. This was an impoverished group, often traveling in dilapidated cars with large families and few possessions. They were presenting the State with a considerable relief problem, which threatened to get worse. Under a drive inspired by Warren, state officers were sent to California's state lines to attempt to

prevent the entry of these groups into the state. To give legal coloring to this illegal and arbitrary action, Warren had discovered a 41-year-old statute which he claimed permitted it. This law was promptly declared illegal when it came before the Supreme Court of the United States. In this connection, George G. Kimball, then state director of industrial relations, stated:

> It is not surprising that the Supreme Court should so rule. It is only surprising that any official ever thought of [employing] such a law.

The fact that Warren *did* try to enforce such an early and clearly illegal statute gave further notice of his leaning towards the totalitarianism of centralized power. Here we are observing the individual later to be displayed by "liberals" in the light of a sweet and moderate man, champion of the cause of the unfortunate. This singular and inhuman act forever debars any proper claim that its perpetrator was animated, in his dealings with the poor, by humanitarian considerations. It may seem inconceivable to those not acquainted with this part of Warren's career that a man who had so clearly demonstrated his incapacity for making either just or legal decisions should have been appointed to our Supreme Court—much less to its position of Chief Justice.

Warren was severely criticized for his ruthlessness towards the impoverished migrants seeking their fortune in California. Possibly this criticism affected the attitude that he later adopted towards the weak. We may properly conclude that the continuing political success of the New Deal under Roosevelt's guidance was not lost on Warren.

A number of observers of Warren's career have shown that Eisenhower displayed but little interest in determining

whether or not Warren had the qualifications or character proper to a Chief Justice. In this connection, there had been charges, while Warren was Governor of California, that he had been lenient towards certain corrupt practices during his administration. He was charged, in matter printed by James Monroe Jefferson, with being dominated by the notorious Liquor Lobbyist, Arthur Samish. According to one political observer, Warren never made a public protest against Samish's power over the California legislators till after Samish was sent to a Federal penitentiary for evading the payment of income taxes. Later, Warren stated to a reporter for Collier's magazine that "Samish exercised more control over the State Legislature than I did as Governor." It was also charged that as Chief Magistrate he could have had Samish arrested, for California laws have defined lobbying as a public offense.

John T. Flynn has shown, in a brief piece, that some of our most prominent liberals, though they claim a devotion to civil rights, may show no respect for them. He tells us that soon after Pearl Harbor President Roosevelt ordered the removal of Japanese-Americans from their homes in California to concentration camps, though these were named *relocation centers*. This was carried out under the supervision of the War Relocation Authority, headed at the time by Milton Eisenhower, and with the assistance of the then attorney-general of California, Earl Warren. Many Californians had been opposed to this totally unjustified handling of our loyal citizens of Japanese descent, though Warren had favored it. Further, this improper act was perpetrated against the advice of J. Edgar Hoover. Apparently, civil rights are to be respected by modern liberals when they contribute to political advantage, but not otherwise.

As Warren's political successes mounted, in spite of the strange causes which he was backing, a large minority of California's citizenry became convinced that they were witnessing the ascendancy of a dangerous political opportunist.

In addition to following the "liberal" line, Warren began to show a strange sympathy for Communists. Till he acquired power, he had successfully concealed his radical leanings from the public. He put up what has been referred to as a "desperate" fight, while Governor of California, to "kill" the loyalty oath requirement for teachers at the University of California. He opposed bills that would have helped protect employers from communistic infilterings into their organizations. By appointments and other ways Warren showed a strange affinity for beliefs of the extreme left. After he became Chief Justice of the United States, the Court's decisions favorable to Communists and communistic causes became too numerous for review here.

Warren has received a number of honorary degrees from our "liberal" universities, including the Jewish Theological Seminary of America. Throughout his political career he has had the backing of our "very advanced" groups, in spite of the fact that he has run on the Republican ticket, and notwithstanding his scuttling of the civil rights of minorities, when this was convenient. Among those attracted to Warren are the Jewish groups who have done much to spread a belief that Warren is an able if not a great leader. He in turn has often favored their projects, and, as I write, he has, according to newspaper accounts emanating from New York City, been studying the Talmud. Possibly those of us who believe he should be devoting such time to a study of the Constitution are simply irreverent.

It is obvious from the record that we cannot be certain of the nature of Warren's private beliefs with respect to

social or political problems. Let us see if we can throw some light on this question through a different approach.

Warren, being devoid of critical power, has been limited in his social philosophy to the simplicity of oneness. The new collectivist ideology meets this limitation. Being by nature an extremist, it no doubt has occurred to him that, should he push the new beliefs with zeal, he might come to be regarded as a man worthy of a place in history, possibly even be displayed as a second Lincoln. The original Babbitt has been referred to as *a one hundred percenter;* our candidate to succeed him qualifies in this respect. In connection with Warren's ambitions, I would like to quote a few lines from *Time*, July 1, 1957:

> Earl Warren, 14th Chief Justice of U.S., is fond of a warm little story about three workmen constructing a building. A bypasser asked what they were doing. Answered the first: "I am following my trade." Said the second: "I am making a living." But the third, rising to his full height, replied: "Sir, I am building a temple." The lesson is simple: to Earl Warren the law is a temple and the Supreme Court a builder.

Now what is the purpose of this structure? Is it to be a temple devoted to developing wisdom? Hardly that. Certainly it can have no purpose other than to be a lasting temple to the importance and greatness of its fourteenth Chief Justice, Earl Warren. Of course Warren, in his brash crudity, would fail to realize the impropriety of such an undertaking. He, in common with the other Justices, is, by authority of our Constitution, sitting on this judicial bench, for one purpose only—to interpret the Constitution.

Let us employ the careers of Franklin Roosevelt and Earl Warren, together with the arising philosophy of collectivism, to glance into the future. Without the creed of interna-

tionalism and the ardent backing of monistic minds drawn to internationalism, Roosevelt might very well have failed in his program for carrying us into World War Two. But possibly, if we are fortunate, future adventurers of his kind may consider such programs too dangerous, even for their irresponsible spirits. In such a case we will probably find them, as has Warren, indulging their lust for power by reckless adventures in social fields. The new collectivistic philosophy offers such men a perfect set of *rationales* for such a purpose. As we have seen in the case of Warren, they may even hope that the monistic minds, whose tenets they follow, will "make" great historical figures out of them, possibly even imparting to them an aura of immortality.

That a man such as Warren has been elevated to a position where he finds it possible to toy with our destiny is an indictment not only of our social order but to a certain extent of the very philosophical basis which has dictated Western social philosophy for some 2,000 years. The present is but a culmination of the past. The surprising element in today's revolution is the speed of its occurrence.

XIII

VARIOUS ASPECTS OF INTEGRATION

Most students of race problems are aware that, where members of minority groups are few in numbers, social friction is generally less intense. As an example, an Eastern university found that, if it held the numbers of its members of a certain minority group to 3 per cent or less of enrollment, friction between the majority and minority was of little consequence. In what follows we find that token integration may be desperately opposed when the majority believe that such represents but a prelude to full integration.

Our "very advanced" groups become greatly distressed by opposition to integration, for they fear that such may entail America's loss of world leadership. Normal people may properly wonder why we should attempt to lead the world. The object of such leadership is, of course, to provide our "very advanced" groups with the opportunity to enforce their programs internationally.

We found in the preceding essay that integration in our schools has settled no questions, but has raised many new ones. We also found in other essays that integration, as practiced in Brazil, has failed to cause Negroes to make a relatively better showing then they do here, and that instead it caused the white group to give more thought to the

Negro's shortcomings. We learned that, in Haiti, where nearly everyone is either pure Negro or is a mixed blood, segregation is practiced. In the case of India we found that discrimination, stratification, and caste permeate society. Though I have not been able to learn much of the details, I might mention that Japan has her "untouchables". Now for an instance of racial apartness as practiced by the Soviets.

Senator Robert F. Kennedy visited Russia as well as Central Asia, where he spent most of his time. He was in an area dominated by the Soviets, and where Orientals and Russians come in contact with each other. Kennedy was interviewed with respect to his trip and the interview appeared in the *U.S. News and World Report* for October 21, 1955. From the interview we learn ". . . that the Russians maintain one set of schools for their children and one set of schools for the children of the local people. It is a segregated school system." Now for a further quotation.

"Q. *Why is that?*

A. The explanation the officials gave us is that the people like their own schools."

Kennedy found segregation practiced in all the schools he visited in the area.

I now continue with the questions and answers.

"Q. *Is there a difference in color between the Russians and the natives?*

A. Oh, yes, they are completely different.

Q. *I mean in color.*

A. Oh, yes, the Russians are European, white. The natives are Mongolian—a dark race."

Other travelers have observed that in addition to discrimination in schools, the Russians and the Mongolians of

the area practice discrimination in social situations. This is summed up in the following quotation from the USIA, which says:

> The available evidence indicates that the two groups live side by side in two fairly self-contained communities, with contact between them confined largely to the exigencies of daily life. There is little spontaneous social intercourse and virtually no intermarriage.

We have now learned: *First,* that the Russians, with respect to race, do not practice what they preach. *Second:* that our liberals are either ignorant of or dishonest in accounts of the racial situation in other lands, particularly those dominated by Communists. *Third:* that our zealots have gained more control over us by way of imposing their mania on us than have Russian zealots over their fellow men. *Fourth:* that the leaders of Russia, in the case we have been dealing with, have shown more moderation and wisdom than has our government.

Why do not our Negroes take the same attitude as Mongolians, and wish to preserve *their* apartness? Possibly some or even many of them do. We do not know the facts, for, as John Barlow Martin has shown, the basic feelings of the Negro of the deep South have not been discovered. Evidence that the mass of Negroes may feel different with respect to integration than do their leaders is indicated in the following, quoted from *U.S. News and World Report* of October 11, 1957:

> TAMPA, *Fla.* (Tampa "Morning Tribune")—While national attention is focused on Negro students entering white schools in Little Rock, residents of a segregated Negro com-

munity northeast of Tampa are struggling to prevent a white family from moving in.

Mrs. Elton S. Van Riper, of Lake Thonotosassa, confirmed that her family had abandoned plans to build a new home in the center of the Negro settlement when the Negroes complained to the county commission. The house foundation is already down.

Mrs. Van Riper said they made the decision after she received an anonymous call from a Negro man one night warning her "not to build on that ground".

County commissioner Elbert Moore said a group of the Negroes contacted him to protest the building of the Van Riper home and he "advised" the Van Ripers to change their plans.

"The Negroes out there made it plain they didn't want any more race mixing," Moore said.

We know from experience that most Negro leaders, because of their stand favoring integration, would be opposed to the position of the Tampa Negroes. Theoretically Negroes should also have race "prejudice" that would cause them to wish to maintain racial apartness to preserve the purity of their blood. Why does this so often fail to successfully operate? No doubt there are several reasons. Let us review some of these.

Possibly the most basic reason that some Negroes wish to amalgamate with Whites springs from a desire to be superior. Adler, the famous Viennese psychologist, believed that human beings normally have a drive towards superiority. A further factor would be that many Negroes are no longer pure bloods, in which case they have neither racial pride nor the normal instincts of either group, and would naturally wish to amalgamate with the stronger one. As most Negro leaders are mixed bloods, we can understand,

on this basis alone, their desire to push programs of integration. There are other factors. Zealots for human oneness in our own group have pushed Negro leaders in this direction as have other groups including Communists.

Would the ending of segregation end the Negro's feelings of inferiority? I see no reason to believe that it would. Even if he could be accepted without any reservations, this would still be true. The inferior among our own group develop their complex without anyone in our group belittling them. Experience teaches them their limitations, and it is from these that their complex develops. The question that we have just asked and answered is of no more than academic interest, for the Negro is not going to be accepted, except rarely, on a complete basis of equality. Nor should this situation be condemned, as has been shown in other essays. The proper attitude, which is biologically and therefore morally correct, is one of a deeply felt urge of rejection on the part of Whites. Not only is it useless to argue with this, but as we have seen in other essays, we *should not* argue with it.

Now let us turn to the consideration of discrimination, as practiced in the South. I quote from a southern periodical, named *South*.

> Taking this city (Memphis) as an example—approximately 40 per cent of our population are Negroes, and while they pay approximately 5 per cent of the taxes, approximately 40 percent of the city taxes are spent in their behalf.
>
> Of the five housing projects in Memphis, three are for Negroes.
>
> Of the five free swimming pools in Memphis, three are for Negroes.
>
> A number of parks are operated exclusively for Negroes.

In the city hospitals 75 per cent of the space is devoted to services for Negroes.

Eleven playgrounds, with supervised training, are provided for Negroes.

A large expensive out-patient department, and several clinics throughout the city are devoted exclusively to Negroes.

Modern buildings, well equipped with intelligent teachers, provide adequate schooling for the entire population of Negro children.

Negroes operate insurance companies, undertaking establishments, grocery stores, and businesses of all kinds in Memphis and many of their race engage in the professions of law, dentistry, and medicine.

There has not been a quarrel between the Whites and Negroes of any nature in the past 60 to 75 years. Peculiarly, we note that practically all of the race riots occur in the northern cities. The South has learned to live with Negroes peaceably and happily through the medium of segregation.

Now let us contrast this situation with one where enforced integration has been tried.

In Trumbull Park, in Chicago, in a public housing project, Whites have "savagely fought" (*Life*) the introduction of Negroes. At one time about 15% of Chicago's police, or 1,200 officers, were called on to maintain order. This situation started in 1953 and, as of 1957, fifty officers were still on 24-hour duty in the district.

The *Richmond News Leader* [1] made a careful study of neighborhood integration in Washington, D.C. They say:

Segregation by flight has been a common term employed to describe a mass exodus to the suburbs. Those who chose this route of withdrawal speak of themselves sardonically as "refugees"! They describe those who put them to flight as "block busters".

So successful have our monistic zealots been in their drive to inflict their obsession on us that in many Northern states they have succeeded in having laws passed ending our former right to live exclusively with our own kind. As of 1957, 15 Northern states and 36 cities had laws forbidding discrimination against Negroes. In addition, the Supreme Court has ruled that real estate covenants barring Negroes from purchasing property are unenforceable. The Court's decision, however, has been circumvented by a number of means. Yet, these have not always been put into practice. When they fail, racial strife has often resulted. As we have seen, the problem is often resolved by the flight of the Whites.

So far as I have been able to determine, neither the history of humanity nor natural history recounts other instances, such as are now occurring in America, where the strong flee before the weak.

From 1920 till 1957 the number of Negroes in the North has increased from 1.5 million to 6 million. Most of these have located in large cities, and the influx continues. During this same period the number of Negroes in the South has increased from 9 to 12 million.[2] As I write, the non-white population of Chicago is increasing at the rate of 32,000 per year, while the loss of Whites has been at the rate of 12,000 per year. No doubt most of these have moved to the suburbs, but I have repeatedly run across instances of Whites moving to the South from northern cities, to escape further attempts to integrate them.

Why do not undercover organizations of the North, which often successfully circumvent the laws designed to advance integration, publicly proclaim their programs? Why do not such groups help each other? Why do they not openly work to get such unnatural and obnoxious laws re-

pealed? The answer is simple. Zealots having "established" human oneness as a *value,* groups and individuals fear to openly go against it. And while individuals and groups may become sufficiently aroused when they encounter—first hand —a threat to the sanctity of their homes—they either doubt their right to help their kind in other areas or fear the smearing they will be subjected to by "liberals". They, therefore, quietly stand by as spectators of the difficulties of others. This forces each group to carry on its battles single handed.

Recently (1957) a Jewish committee made a statement to the press, this being in the nature of a complaint that northern residential patterns are maintaining school integration. Apparently, they would like to force *their* program on the majority under any conditions. Shortly after this, a similar statement was made by an official of the NAACP.

I recently made a trip through Chicago's South Side, my guide having been a resident of the city for 30 years. The upset in the lives of the white groups who formerly occupied various neighborhoods was dramatically brought home to me, for virtually all had fled as Negroes moved in. There was one situation which made a profound impression on me. This was that the Jews, in spite of their continuing efforts to integrate *us* with Negroes, in spite of their unending preachment of brotherhood, did not practice what they would have us practice nor what they preach. They had fled, along with other Whites.

In view of the fact that such "advanced" groups as the Jews find the psychological strains of integration too much for them to bear, what are we to say of our Federal Govvernment when it employs bayonets to enforce integration on our children?

XIV

TODAY'S REVOLUTION SEEN IN THE LIGHT OF EARLIER ONES

Crane Brinton, in *The Anatomy of Revolution,* has pointed to the fact that the term *revolution* is often loosely employed. It may indicate a violent upheaval, or it may be used as an emphatic synonym for "change". As we proceed we shall avail ourselves of this wide latitude of meaning. While no one can mistake the fact that dramatic social changes are taking place throughout the world, neither can anyone predict the eventual outcome of these. Because the revolution that is occurring in this country is so utterly irrational, I will show, as we proceed, that it has some aspects of the revolution in thought which led to the Dark Ages.

With respect to *revolutions,* theorists have adopted several attitudes. These are sometimes incompatible with each other. In the case of those based on force, some believe that they are never justified, for they hold that justified objectives can always be achieved by peaceful means. Another belief is that violent revolutions never basically alter societies. On the other hand, some left-wing theorists contend that the French Revolution was justified, though they also maintain that it did not go far enough in the direction of change.

Moderate modern historians such as Brinton have given up the belief that revolutions are the outcome of starving

mobs in search of bread.[1] The four great revolutions of the West with which we shall deal, have occurred during periods of economic expansion and increasing prosperity. Certainly, discontent existed, but a large part of this seems to have been inspired by those in the middle brackets desiring greater opportunities to rise to the top, rather than severe oppression. Much of the pre-revolutionary agitation has been directed against the government. R. B. Merriman found in his study of six sixteenth century revolutions that each originated as protests against taxation. Brinton shows that in pre-revolutionary societies, though bitter antagonisms are to be found, the more dangerous of these appear to arise between classes not too far apart. He remarks that "untouchables" rarely revolt. The facts cited largely invalidate Marx's belief that antagonisms between widely separated classes furnish the basis for revolutions.

Of the four revolutions reviewed by Brinton, that of England, the American revolution, the revolutions of France and of Russia, the latter two are the only ones that can throw much light on our present upheaval.

The French Revolution was preceded by a great outpouring of socialistic theory. As is shown by William Guthrie, not all of the writings that fall into this class were strictly socialistic, at least, not as we understand the term today.[2] They tended towards the spreading of what we would now refer to as *collectivistic* beliefs. Certainly the most notable of France's pre-revolutionary theorists was Jean Jacques Rousseau. By concentrating on a few of his beliefs, we can, in my opinion, best see the emergence of a psychological principle which has carried on to our time.

Rousseau as a thinker was clever but shallow. Further, he felt the need of an all-embracing oneness to satisfy his monistic nature. To illustrate this, let me call on Gaetano

Salvemini, who, in a summation of Rousseau's beliefs, says:

> . . . direct democracy, in which a whole population rules without delegating its powers to any sovereign or elective aristocracy (according to Rousseau), is the only government worthy to replace the state of nature. In this form of government, sovereignty rests in the "general will". The general will implies unanimity. There is no majority or minority. But this unanimous will is infallible, since it is guided by a moral law accepted by all. The government based upon it cannot be despotic, because under it the citizen obeys and commands at the same time, transfers all of his individual rights into the collective right, and exercises sovereign power as a partner in collective sovereignty.[3]

Before proceeding with Salvemini's summation, let me point to the fact that Rousseau is simply projecting the demands of his monistic mind and nature on society. The ideas expressed represent such a far cry from social reality—as this has ever existed or is apt to exist—that we may say that Rousseau was suffering from a delusion.

A few lines farther on Salvemini says:

> It is not possible to understand Rousseau's theory of the general will apart from that of a new education.

This is to be administered by the State. Salvemini goes on to show that Rousseau does not tell us what he means by the State, and Salvemini shows that *States* are apt to be complex organizations, performing many functions. We are then told that:

> It would have been idle to ask such questions of Rousseau. Where others put God or nature, he put the State, just as mysterious, sacred and unchallengeable.

Many of Rousseau's beliefs, such as those of the social contract and natural law (according to Salvemini) have all but been forgotten. Whether or not this is true, men are no longer, in the main, influenced by them. We find that when Rousseau developed theories about society, his conclusions have proved to be worthless. When he fell back on his true monistic nature—which called for an idea based on oneness, to be accepted on faith—his expressions, though vastly more dangerous to the sanity of society, live on in like-minded individuals, and through them threaten the sanity of all of society to this day.

Rousseau's ideas often appear to intelligent objective thinkers to be so *naive* as to suggest that the man who developed them must have been all but simple minded. Yet Rousseau was not so simple, as is shown by some of his ideas, for he was possessed of a versatile mind with a great power of imagination. Rational minds acquainted with Rousseau's beliefs thoroughly despise most of them, but for a variety of reasons, cannot quite ignore them. The principal reason *we* cannot ignore them is that—without realizing what he was doing—he has provided us with an added psychological insight, a clear picture of the qualities and limitations of the monistic mind. Though not in line with our present interest, his effect on the arts was tremendous. He was a lover of nature, particularly in her aspects of rugged grandeur. We are so varied, however, that even this aspect of Rousseau's mentality displeased Irving Babbitt.[4]

A basic explanation of Rousseau's weakness as a thinker is that he, like all true monists, could not employ logic in the area of his obsession. Even in this weakness, he shows some strength for he points to a fact—not clearly recognized in his time—that emotions are apt to play a great part in the formation of our beliefs. On the minus side, he

was also a pioneer in the development of the fabulously dangerous belief that emotional "thinking" has greater worth than conclusions developed from facts through the employment of reason.

Brinton shows that revolutions reach a point where extremists gain power, though representing a remarkably small minority among revolutionary leaders. Why are they able to succeed against more moderate and intelligent men?

In case we follow Rousseau's rationalizations to their logical conclusions, the accession to power of the extremists is proper and justified. From the point of view of his writing, government was to be the new god with complete infallibility. And were not such extremists working to gain power for the government? Were they not helping to place the new god on his throne?

We shall never know what the French revolution might have gained of "permanent" value for the French people had the moderates continued in management of it. When the programs of the extremists became completely unbearable to the French people, their power was ended, and as Brinton shows, France settled down to its old ways. The "permanent" contributions to France made by the French Revolution were made without the help of the extremists. England had made her adjustment to the new age without resorting to violence.

After the French Revolution and before the Russian Revolution, socialists had ample time to ponder socialistic theory. Some of these theorists were men of comparatively moderate outlooks and a few of them foresaw some of the weaknesses and dangers inherent in the extreme views of their compatriots. Though socialists remained but a minor element numerically in the population of Western countries, they were very active in developing socialistic theory. With

time, moderates among them got pushed into the background, while socialism, as in the case of Marx, adopted the views of extremists. Where monistic beliefs rule, this is always the case, the moderation that goes with a proper understanding of a multiplicity of values being absent.

Scholars have shown that the basic views of Marx were drawn from other thinkers. He worked out an elaborate rationalization of these views. Being himself an extreme monistic zealot, his attitude coincided with those of other extremists; so much so, that with time his name has come to stand for socialism, though many limit Marxism to an extreme form of socialism.

Let us now review the revolutions that we have considered to observe the emergence of a controlling factor. The English Revolution of 1640, though monistic minds played a part in it, was not aimed at fundamentally changing society, even though class antagonisms existed. At that time monists were still occupied with the older religions. The American Revolution was primarily aimed at cutting us loose from the domination of the English government. At the same time, it had picked up many ideas from European extremists, so that a number of social dogmas became incorporated into its objectives. For instance, it saddled us with the belief that all men are created equal.

The French revolutionary elements were encouraged by the success of the American Revolution. Our Revolution had been largely dominated by moderates, so that their French counterparts had not taken alarm. At the same time, French extremists, due to the military success of our Revolution began to envision an era ahead in which—through force if need be—their ideas would come to play a dominant part in society.

Rousseau, as we have seen, had developed a new *rationale*

satisfactory to extremists. Most rational minds acquainted with his beliefs considered them dangerous to society. Rousseau's influence was more in the area of sociology than economics. It fell to the lot of Marx to carry the monistic viewpoint into economic fields.

Speaking of Rousseau and Marx, our references are to them in a dual capacity: first, to them as individual thinkers and second, as *symbols* for the beliefs of other thinkers, for many other minds played a part in creating the dogmas so generally employed by radicals. Rousseau is the more original thinker.

It is my belief that the four revolutions we have dealt with probably would have developed without the help of extremists. The beliefs of the extremists, through the agency of their like-minded followers, directed the French and Russian Revolutions.

Under the sway of the beliefs of Rousseau and kindred minds, the French Revolution came to be dominated by the ideal of human equality. To establish its ideals Robespierre promised "swift, severe, and inflexible justice". This program took the lives of 20,000 Frenchmen, ranging from the nobility to those whom Brinton refers to as little men, guilty only of "misunderstanding the theories of Rousseau".[1] Though the number of lives sacrificed appears to be minor by modern standards, I cannot but wonder if this failure might not have been due to the fact that monists had not yet had sufficient time to fully develop their creed of human oneness. For possible light on this subject as well as to further explore this creed in practice, let us turn to the Russian Revolution.

As the Russian Revolution got under way, it at first was in the hands of moderates. The Bolsheviks, whom we shall group with Marxists, were anxious to seize power, in spite

of the fact that they had but few followers. Yet they possessed two advantages.

Marxists had given a great deal of thought to revolutionary techniques, and the Bolsheviks had the leadership of Lenin. Before he took over leadership, the Bolsheviks had had but little success. And while Lenin was an extreme monistic zealot, he had a quality rarely found in this group. He had a limited power of setting aside—usually on the pretense that it represented a temporary expediency—Marxist dogmas when he found they interfered with his drive for power.

By the time of the revolution in Russia, monistic zealots had found time to fully work out a *rationale* for the creed. They aimed at creating a completely unified group. These zealots, after they came to dominate the revolution, were soon to discover that a vast majority of individuals did not want to be made into one. Instead of re-evaluating their conception in the light of this fact, the monists in power decided to employ force to further their purposes. Their program cost the lives of groups in all classes, the total number, it is estimated, eventually running into the millions. Nor did they spare their own kind. The very group which helped engineer the revolution and carry on its original programs perished in great numbers. Even they did not want to be one with those who wielded final power.

In spite of the utterly disastrous effect in Russia of the programs of monistic zealots in their attempts to fashion humanity to the form of oneness and though unlimited power was employed to no avail, other zealots have learned nothing from this experience.

Now let us look backward in time to the period of the *Romantic* movement in France to observe the emergence of a strange belief or attitude that has carried through to our

day. The monists of that time developed a belief that men could be better regulated through their emotions rather than by reason. To the warped minds of monists it no doubt seemed profoundly improper that anyone be permitted to regulate himself. This strange new belief is typical of monists, in every way. They wish to see society the slave of some mania, just as they are. But first, reason must be abandoned or discredited. Otherwise, individuals might employ it to strike for freedom.

Though monists, as of today would doubtless hesitate to make so frank a statement of their belief in the priority of emotions over reason, this attitude appears to be gaining in intensity, as we shall now discover.

During the French Revolution, as a badge of equality, the revolutionists addressed each other as *citizen*. By the time of the Russian Revolution, everyone had become a *comrade*. The revolution that is now overtaking us—which is to at least collectivize us socially—is to be dominated by *brotherhood*.

Even if we concede that the particular *rationale* that men could best be regulated by their emotions did not carry forward from the *Romantic* movement in France to the Russian Revolution, the attitude it inspired did. Had the Russian leaders given reason priority, millions of lives might have been spared. If they had found the saving grace of accepting their fellow humans as nature had constituted them, Russia would have been saved from at least the worst of her convulsions.

We shall soon be finding that the same psychological factor that led to the disastrous *finales* of the French and Russian Revolutions is emerging in this country. Our social collectivists are abandoning even a pretense of looking at their fellow humans as they are, as we have shown in other

essays, though this is most easily proved in the case of the suppression of crime information based on race. In the interests of advancing brotherhood, our enforced commingling is being brought about. We are pursuing the same delusion as did the Russians; they lead, and we follow.

One of the symptoms of an emerging revolution is the desertion of what Brinton refers to as the "intellectuals" to side with the lower class.[1] As I see the matter, this is simply a case of their being won to a belief that the cause of virtue is on the side of the revolutionists. Applying this to our own social upheaval we see this factor operating on a grand scale.

In spite of the parallels which we have found, the great social upheaval of today is quite different in some important respects from the revolutions which we have been considering. In these, there was a large factor of governmental mismanagement; in all four an attempt was made, as in the other instances cited, to collect taxes in excess of proper governmental needs, and this aroused much antagonism accompanied by agitation to replace the governments. Because of these factors, many practical and sensible men were on the side of the revolutionists. Extremists had the invaluable help of moderates during the early stages of these revolutions.

Brinton is somewhat puzzled by the fact that immoderates were able to take over the direction of the Russian Revolution at a relatively early period. In case we accept the theory of Western revolutions advanced here, the reason for this becomes apparent; we have found that zealots have worked out dogmas which they now agree on and which point to those of their own kind as proper leaders. From this particular point of view, though not necessarily

in other respects, we find ourselves, indeed, in a precarious position.

In democracies it is certainly possible for the masses to exert great influence through their representatives. What is the nature of this influence apt to be? For an answer I am going to turn to some observations by a remarkable French socialist, Pierre Proudhon (1809-1865).

Proudhon is one of the few socialists of plebeian origin, He was the son of a cooper. Proudhon vowed to remain faithful to the groups whom he considered to be his brothers. He had, however, a clear vision of reality, and this presented him with a dilemma, for he feared the emergence of an authoritarian state, as he realized that the leaders of such might follow the will of the people. Here is what he said of the people, and such leadership:

> . . . because of this ignorance of the primitiveness of their instincts, of the urgency of their needs, of the impatience of their desires, the people show a preference towards summary forms of authority. The thing they are looking for is not legal guarantees, of which they do not have any idea and whose power they do not understand; they do not care for intricate mechanisms or for checks and balances for which, on their own account, they have no use; it is a boss in whose word they confide, a leader whose intentions are known to the people and who devotes himself to its interests, that they are seeking. This chief they provide with limitless authority and irresistible power. The people, considering everything to be just which they consider useful to themselves, since they are the people, ridicule all formalities and do not impose conditional limitations on the depositories of power. Inclined towards suspicion and calumny, but incapable of methodical discussion, they believe in nothing definite save the human will. Their

> only hope is man. They have confidence only in their creatures: *In principibus, in filiis hominum.* They expect nothing from principles—which alone can save them. They do not have the "religion of ideas".

For the benefit of clarity, let us reduce the complex forces that are working for change in our age to two. I believe that we are safe in so doing for these forces give every indication that they will prevail. The first of these forces springs from monistic minds. As their beliefs fall into a pattern, their many minds may be considered as a single force. To insure the final triumph of their "pattern of thought", they discard reason in favor of will. Now let us return to the mass man.

I believe that the majority of intelligent and objective observers will agree with Proudhon's evaluation of the mass man, particularly with respect to his faith in the will and its right to power. Here, then, the mass man and the monistic zealot can—in spite of dramatic differences in outlook—join forces. The zealot needs only convince the mass man that should he, the zealot, be invested with power, he will use it to the mass man's benefit; from then on the mass man will follow the zealot's leadership. Both, then, repudiate reason when it conflicts with their desires.

As we have seen, the monistic mind is ruled by an insatiable drive towards oneness. In its area of interest, it must attempt to reduce all that comes within its ken to such a state: and since monists have decided that *society* is to be *their* province, they have whole-heartedly embraced the conception of *One World,* or internationalism. As such a field lies outside of the interest of the mass man, to get his backing, monists must promise to employ their will power to advance the mass man, though only as part of an interna-

tional program. On this basis the mass man will accept internationalism.

The zealot, turned internationalist, wishes all to join him. This has meant that he must employ, in his propaganda, many arguments and rationalizations to attract those on a higher level than the mass man. In this, monists have been helped by the very term, internationalism, which may be defined as:

> The doctrine of common interest, mutual understanding, and friendly dependence among nations can be the foundation of world-wide equality, justice and peace: opposed to nationalism.

It will be readily seen that, in the foregoing, a generalized belief in *cooperation* is stressed. This kind of belief is in line with the new *rationale* of our collectivists. Let us see how, broadly viewed, this new faith arose, and ask whether it is justified.

Marx believed that socialistic society of the future would function without the need for direction. Obviously, the principle of cooperation was to take over and automatically regulate all of humanity's economic activities. In communistic Russia, such a spirit of cooperation never developed, and radicals have had this fact thrown at them ever since. Our more rational left-wing theorists have developed a *rationale* to cope with this situation. They have acquired a profound faith that men can be successfully *conditioned* to cooperate. This idea has now permeated our whole left-wing group, and has spread from them to many fields, particularly that of education.

Social collectivists envision a time when everyone, all individuals, all people, all nations, will voluntarily cooperate

to bring about a period of universal prosperity and brotherly love. Though I have run across numerous expressions of this belief, that of the groups called together by UNESCO, and headed by Ashley Montagu, transcends all others. It will represent our classical example of the monistic mind dealing with the subject. The group in question prepared a Statement on Race. *Point Twenty-one* of their Statement reads:

> Lastly, biological studies lend support to the ethic of universal brotherhood; for man is born with a drive toward cooperation, and unless those drives are satisfied, men and nations alike fall ill.

The Montagu group, being monists, typically look at only one side of a situation—the side that helps to establish their mania. A powerful case could be developed, showing that men love to compete or *fight* rather than cooperate, though I am not going to adopt either of these views as mutually exclusive, for either extreme view, if pushed to its logical conclusions, will profoundly mislead us.

All of human experience is against the monist's new faith that voluntary cooperation (except in temporary situations—but more particularly emergencies) will prove to be effective as a dominating factor in society. Though farm cooperatives have been undertaken in many Western countries, especially in America, they have all but universally failed in free societies. These failures have had a disruptive effect on the groups; so much so that they have usually engendered great friction and ill-will. Now let us see what has happened to cooperatives in totalitarian countries.

Tito broke with Stalin partly because of the insistence of the latter that cooperative farming projects be continued.

Henry Hazlitt shows that in the period of a year or so (as I write) following Gomulka's declaration for Poland that "joining collective farms is voluntary", all but 1,958 of the 12,500 collectives forced together in a decade of Communist rule, have been liquidated. Cooperative farming has continued to present Russia with her greatest economic weakness.

Groups may readily agree on ends, without being able to agree on means of achieving these. This is the reason that business partnerships so seldom last, though professional partnerships, where such agreements on policy are not called for, are apt to be relatively permanent. A thorough indoctrination in the value of cooperation will not alter these situations.

Though, as we have shown, cooperation plays a part in human affairs, at once important and limited, the sense in which Montagu would have us accept this idea is entirely false. There is, in this statement, a subtle implication that all we have to do is to free men to cooperate, so that they may bring on the millennium. As a matter of fact, it is this new hope for a millennium that represents the basic urge of the new revolution. It is my belief that the irrational element in this situation is but a continuation of an old Western attitude that salvation is about to be achieved. Though the attitude is the same, it now springs from a new belief accepted by the few and spread by them to the many.

I have shown in another writing that the conception of internationalism, together with its child, the conception of collective security, has resulted in major disasters for our country.[5] Though we have suffered prodigiously, we have not been able to benefit the world at large. These failures have not in the least affected the faith of internationalists. They have instead convinced themselves that we have made

great progress simply because we have, under their prodding, become more international minded.

We must make a fundamental point of the fact that the failure of internationalist projects has not been due to an unfortunate series of accidents that happened to overtake them. Though this is not the place for a detailed review of the events that led to the failures, we shall point to the fact that the reasons responsible for these are basic to human nature. Men so differ in mental capacity and in other ways that, in the face of complex problems, they usually advance different ideas for their solution. Each is convinced that *his* represents the proper solution. Not only this, but he usually believes that the plans of others are unworkable. The failure to cooperate has nothing to do with ill-will, as the monist supposes. The monistic zealot is too limited in capacity to appreciate these facts. He repudiates them because they disturb his faith. We find that our internationalists are an irresponsible group, out of touch with reality, with no desire to establish such a contact when it threatens the supremacy or continuance of their mania.

A characteristic of a monistic society is that beliefs that run counter to the accepted monism are suppressed. Till the Dark Ages began to break up, no one cared to challenge the prevailing belief. In Russia, no one has dared. The effect has been much the same.

What part is race to play in our revolution? It is to play a fundamental part, in that the dogma of race equality is being insisted on, the aim being to break down all racial barriers. Communists also expect to employ the conception of race to create strife, as is shown by E. Merrill Root.[6] This is but a part of their overall scheme to attempt to advance the cause of communism during periods of discord.

I have never been able to find any reason why Commun-

ism—should we go that far—cannot function under race inequality. Though the inequality is not based on race, Russian Communism shows inequality throughout its society. In fact, it did not function with any degree of success till inequalities were permitted.

Communists have tried to cash in on their dogma of race equality to gain the support of Negroes. In spite of elaborate plans for, and great promises to Negroes, Communists have made remarkably little progress with them, as a whole, though such is not true in the case of Negro leaders.

Those interested in observing principles operating in events will take note of the fact that though the violent revolutions we have been observing were increasingly dedicated to improving his lot, the common man has been progressively finding a lesser part in their direction, while the fabulously increased power of monistic zealots over his fate becomes overwhelmingly clear. We can observe the same principle operating in our own—so far, peaceful revolution.

Social situations usually run in cycles, the new supplanting the old, then the old returning, sometimes falsely bedecked as *new*. But I can show that this does not always happen, and that there is a principle involved. When a society accepts a monistic belief, it becomes *frozen* with respect to its ideal. The only way it can escape the new belief is to uproot it. This may become an extremely difficult task. Monistic beliefs usually survive as *faiths* and as such are immune to arguments. Further they have the guardianship of monistic zealots ready to do battle to perpetuate them.

To the rational mind, the methods employed by Stalin and Hitler are similar, and their general lack of morality places them in the same class. In these situations, the rational mind is not inclined to evaluate their crimes statistically—it is the spirit back of these activities that is con-

sidered, and these appear, in spirit, to be all but identical. Not so in the estimate of liberals. Liberals have vehemently attacked Hitler's activities as criminal, while ignoring or excusing similar acts by Stalin. I believe that we can account for this strange situation.

There is a common bond of monism that permeates Communism and liberalism, as witness their common addiction to internationalism. Hitler challenged two complementary monistic concepts to which liberals are fundamentally drawn. These are the oneness of humanity and one world. His *crime* then, for the monistic mind, was the challenge that he posed to their monistic outlook rather than his criminal acts. Stalin, on the other hand, was in line with their mania, and it is this mania which dominates their measure of values. In case we are drawn or forced into a revolution in which our collectivists furnish leadership, we may be certain that it will be strongly tinged with internationalism.

As we have seen, both the French and Russian Revolutions—particularly the latter—were preceded by a vast amount of theorizing. These carried through to violent climaxes. Because of this, they may serve but a limited purpose as illustrations of our own revolution. In the case of the conversion of the Jews to Jehovah and Romans to Christianity, we find a revolution in *belief* such as is going on in our country now.

Little light can be thrown on the *reason* for the adoption of a belief in Jehovah by the Jews simply through a study of the historical occurrence. Various theories to account for this have been suggested, though none have gained any great following, other than that accepted by the devout, that this occurrence represented the triumph of the truth.

We are almost equally lost to account for the triumph of Christianity in the West. Many theories have been ad-

vanced. As an example, it can be shown that Christianity was calculated to appeal to the poor and oppressed. However, it also won the rich and the powerful. That it borrowed freely from other beliefs has been established. But other beliefs borrowed freely from each other. That it offered *escape* can be shown, but so did other beliefs. Most students agree that the Church as an organized and going concern became extremely effective, for it attracted many able men. In this, then, we begin to discover a factor of some importance.

In the following theoretical explanation, I am going to reverse the practice of looking at the present in the light of the knowledge gained by a study of the past; here we shall attempt to illuminate the past by means of light developed in a study of the present.

In an earlier writing I expressed the belief that it is the monistic element in Judaism and Christianity that has been responsible for their triumph. Since then I have been pleased to find that Brinton remarks (*Ideas and Men*) on the fact that Christianity has had a strong drive towards monism. He distinguishes between this and monotheism, and remarks that Christianity has firmly resisted the temptation to accept a formal dualism. To the readers who have followed us this far, we need comment only on the fact that in both of these religions we find an element attractive to the monist. In these essays we have discovered that, as of today, monists are broadly imposing their new mania on us. By projecting this knowledge backward we can discover that it was probably *they* who brought about the earlier revolutions in thought. In case the interpretation given here is the correct one, we find the same principle shuttling through the most divergent situations, and ending by dominating them.

As of now we face three alternatives. If we continue to

allow monistic minds to gain a supremacy over our minds, we will drift into a new Dark Age—at least so far as our social beliefs are concerned. This will represent a peaceful but craven surrender to the forces of darkness. Or, in case we can successfully win the majority man from the leadership of the zealots, by means of propaganda, we may be able to reestablish, peacefully, a sane society. Or a new rightist party, on a showdown, may win, as the Nazis did in Germany, by peaceful means, control of our government. Or, we may run to a revolution, or counter revolution, involving violence.

In one respect our revolution is far outdoing earlier ones. In the case of the French Revolution, the ideas of the zealots were spread with comparative difficulty. They had, it is true, such agencies as books, pamphlets and periodicals, just as we do. They were also able to employ a variety of organizations, just as our collectivists do. The pre-revolutionary Russians were more limited in means of spreading their dogmas to the masses, especially in rural areas. Now our collectivists have all of the older means of spreading dogmas, and in addition our social collectivists, with their milder outlooks, are enabled to employ all modern means of communication.

I have elsewhere shown that in the East, its culture was too deep, wide and strong in its hold on the people for monistic zealots to be able to force—except once, in China, and now again—any completely monistic belief on them. Today's Western zealots face a somewhat similar situation with respect to science. Even they do not challenge its findings till these challenge the dogmas on which the conception of their choice is based. In Russia, Lysenko did this very thing with genetics; he repudiated beliefs that have been experimentally proved. In our country we have found a sim-

ilar situation arising, not only in genetics, but also in the field of racial intelligence.

How far will our revolution go? In one respect, the answer is easily discovered, for monistic zealots will be the leaders of it. Thus they will carry us just as far towards the acceptance of their total monism as they possibly can. Their aim will be to transform our beliefs till ours become completely in accord with their own. Nor should we belittle their chance of success; Western monists, in possession of a monistic faith have always succeeded in imposing their mania on the balance of Western society.

Picture to yourself all of the ignorance, intolerance and fanaticism, darkness of mind and spirit that went with the Dark Ages, and you have a true reflection of the mind of the true monistic zealot. Such a mental state is what he would reimpose on the world. Not that he will be consciously aiming at these results, for he improperly believes that his own mental condition is one of enlightenment.

Today in America—broadly viewed—we do not see in the economic picture or that of government, signs of an impending revolution of violence. We do discover that monistic minds, in all of the narrowness and irrationality natural to them, are coming to dominate our thinking in social fields. Day by day the majority man becomes more like them in his beliefs and attitudes. So far, we are losing to monistic zealots, without a revolution of violence.

In case zealots succeed in imposing their beliefs on us, either by force or attrition, this can result only in a stupendous tragedy.

Through a process of trial and error, we have, or had, achieved a reasonably sound adjustment to social reality. Some of the experience on which this was based, has covered a period of centuries; some, as in our racial relations, has

been more limited in time. The new revolutionaries would destroy the products of such experience, whether these be in the areas of government, economics, social relations or values. In the case of such adjustments alone, our losses could be prodigious. Now let us turn to the area of possible gains.

The leaders of the revolution, except for possibly a handful in whom final power will reside, as we have seen, will suffer disproportionately. Many followers will have been won on the promise of establishing social and economic equality. Such, of course, has been a major aim of Communists. Where they have come to power, they have thoroughly demonstrated that such equalities cannot be achieved.

Monists have often asserted that planned economies will be more productive—thus providing greater wealth for planned distribution. To date, such economies have failed to show greater overall productivity, though they have often had to enforce programs by resorting to tyranny. Their main source of strength springs from their ability to channel great amounts of energy into limited projects. Such success adds to the dislocations within the society.

Conscription was an invention of the French Revolution. This is a typical product of the monistic mind, for it demands that everyone participate in all acts wherever such is possible. The same mentalities are now imposing collective security on us. Formerly wars could remain relatively small. After conscription, they inevitably became large. Before the invention of collective security, wars might be confined to two countries. Under this monistic conception, all must take sides, so that modern wars automatically spread. To the monistic mind, neutrality is akin to criminality.

The greatest tragedy that monistic minds now pose is racial amalgamation. As we have discovered in other essays,

even such an occurrence cannot make us all into one, but will rather have the effect of vastly spreading the inherent miseries that spring from unsound racial relationships.

From the first ascendancy to power, under Franklin Roosevelt, of individuals dominated by collectivistic ideals, intelligent observers of the social scene have felt various *degrees* of frustration, dependent on their ability to grasp what was happening and their realization of and interest in the ultimate consequences of the effects of the new beliefs. Yet they have been powerless in the face of the spread of the new collectivism. I believe that we can point to several reasons for this comparative weakness.

A sound society recognizes the right of everyone to go his own way. Its backers cannot promise more than freedom, together with what the individual can make of such freedom. The collectivist, on the other hand, can (no matter how falsely) make unlimited promises for his system. The individual dedicated to a preservation of freedom does not wish to impose his will on others. The collectivist is dedicated to such as the major objective of his program. His narrowness and his will prevail.

In case we assume that former revolutions may have all had some reasonable basis, such does not apply to the present upheaval. Its main object, when traced back to the motives of the zealots, even though none of them may realize it, is to reinstate monistic minds as the absolutely dominating factor in the societies of the future. To this end, intelligent outlooks, the interest and the worth of variety, and the hope for a humanity of greater biological worth must fall so that we may live within the confines of the monist's mania for oneness. The rational and intelligent individual —providing he is interested in the future of his kind—sees his world crumbling.

My principal objective in book two, has been to show that the minds drawn to collectivistic conceptions are either weak or unsound, for they are out of touch with reality. From this it follows that collectivism, being the product of similar minds, is unsound. Further, such minds being ruled by the dogmas that fit into the pattern of their mentalities, have not the capacity to learn from experience. When attempts are made to put their dogmas into practice and these lead to friction rather than oneness, they intensify their drive. Under their leadership, society becomes increasingly torn by strife, and may be plunged heedlessly into disastrous wars as well as disruptive programs calculated to remake the whole world so that it will also fit into the pattern demanded by the monistic mind.

BOOK THREE

SOCIAL AND

RELIGIOUS VALUES

XV

A NEW RELIGION TO CONSERVE BIOLOGICAL VALUES

In the preceding essay we have dealt with the new revolution inspired by collectivistic concepts. Elsewhere, we have shown that there are forces working directly against these. There are still other forces stirring within the general ferment. Here we wish to single out one, in the hope that it may be so developed that it will be able to play a major part in shaping the future. As of now, it is confined to individuals who have not worked out a program of action.

The new group is in search of an ideal. This ideal does not try to transcend the possible; it endeavors to find the embodiment of its hope in a better humanity, biologically speaking. And, shocking as it may be to the monistic mind, the new belief definitely rejects the idea that it should embrace all of humanity. It specifically declares the right as well as duty of other groups and races to work out their own ideas and ideals, to shape their own destiny. The new conception asks only that mutual respect for differences be observed.

In the subject of race, many of our better endowed individuals and groups can find a proper field for aspirations. With respect to their race and their kind, they can search for an ideal for the present or envision this gaining in perfection as it marches down the endless vistas of time. Here,

then, is a concept—lofty, in the company of the loftiest. It transcends the immediate and the personal to find a fusion of the ideal with the real. It does not search for personal benefit, but rather for the perpetuation of that which is best.

Had we but the humility, there is much of worth that Western man might learn from the East. While these countries have been as devout as have we, their religions have been quite different from ours, and have not led to religious intolerance, as ours often have.

We in the West have tended to believe that, to qualify as a religion, a belief must be based on at least a claim of divine revelation. Should we so limit *religion,* this term would not include Buddhism, one of this world's major religions. Again, Buddhism may seem more spiritual to some than Confucianism, and they may wish to include the one in a list of religions and exclude the other, for Confucius claimed for his belief no greater authority than what we would refer to as common sense. Confucianism has ruled men's hearts and minds, much as have Western religions. Both Buddhism and Confucianism aim to develop a better humanity.

Crane Brinton suggests that opinions having to do with life's *Big Questions* should qualify as religions.[1] Adolph Harnack, a German, profoundly learned in church dogma and himself a Christian Protestant, finally came to the conclusion that we should regard Christianity as an "energy", not measurable by its various standards of adherence.[2] This energy, in its turn, was to be something to comfort humanity. A teacher of religious history has defined *religion* as a belief aimed at the conservation of that which is of value. This definition I consider to be profoundly true as well as enlightening. Those of us who find ourselves outside of the

older religious beliefs may wish to conserve what we consider proper human values. Beliefs having to do with these become our religion. We find that *religion* as understood by some men of great learning is sufficiently broad to encompass such a view.

When questions have to do with the future of *our kind* they should particularly qualify as a religion. Not only should they so qualify but, if soundly based on a program for a better humanity, they should gain acceptance as one of the most advanced religions.

The religions of the East do not implant in their followers that jealousy and distrust of competing beliefs which has been such a marked characteristic of the faiths of the West. As an example, a Chinaman may be a believer in Confucianism, Buddhism, and Taoism, without his fellow countrymen considering this in the least peculiar. At the same time there are tenets in these beliefs that are incompatible with each other. In such cases, as has been pointed out by a Chinese philosopher, the intelligent follower of these multiple beliefs may choose to follow that which is best in each. Could we not, for once, follow the example of a great people and incorporate a new belief into our old ones. We could simply add to older religions a conviction that the preservation of our racial purity is a part of the divine plan. Such might be added as a philosophical creed rather than looking to revelation to settle the matter. Our opponent, in the case of the Jews, has been adding a belief in human oneness to their creed simply on an emotional basis. We have a sound reason for incorporating racial beliefs in our religions, as has been shown throughout these essays. Further justifying our incorporation of a new belief into the older one is the fact that the religions based on

revelation evolve and change, though their members may not be aware of the fact. This has been true of the Catholic Church—at once the most stable and changing of all.

A considerable literature is developing designed to show that the Bible advocates racial apartness. Most of the arguments try to demonstrate, by implication, that statements of revelation tend in this direction. While I believe that these undertakings are perfectly legitimate, I fear that they are going to serve but a limited purpose, and this for the following reason: The opposition, outside of the South, has been working this field longer than has our side. At the same time our opponents have rarely been subtle, but have followed the propagandist's method of bold statement and repetition. As an example, they may simply assert: "God favors integration." As I write, the Catholic Church, which has long favored integration, appears to have closed its doors to further consideration of segregation.

It is my belief that those individuals who argue that God was the first segregationist are on sound ground. In this connection, let me call on some words by the Reverend B. E. Eldridge of Little Rock, who takes this position, though he also calls on the Bible for further justification. He says:

> My conception of segregation is that God started it. He separated the tribes of Israel and He separated Israel from the rest of the world. He separated the races when they attempted to build the Tower of Babel, and He separated the brothers Shem, Ham and Japheth and put a curse on the descendants of Ham.
>
> In light of this, since God started it, I do not intend to try to desegregate the races.

From the foregoing we find that those who do wish to

call on the Bible can muster arguments that should carry weight with believers.

Now I am going to call on the precedent set by the East and suggest that we of the West establish a new religion, one devoted to the preservation of the purity of our race. This religion must eschew any claims that it is based on revelation.

It can claim, however, to be based on some of the most deeply felt aspirations of humanity. It should find a place in the hearts of normal men, not only because it would be compatible with their emotions but also because it can be justified on the basis of reason.

Mohammedanism has openly been a fighting religion. Though Christianity has nominally, at least, been against all forms of violence, the intensity of faith which it has engendered has easily led to the crusading spirit and to violence. Christianity has insisted that all should be Christians. As we have seen, Marxism is developing into a lay religion and is outdoing all others in aggressiveness. Western religions, then, have often resorted to force to spread their beliefs, or have been responsible for great controversies, and in modern times have extensively resorted to propaganda. Let us see where this leaves us in the race situation.

Mohammedanism, as far as I know, has not taken any position on race. Protestant Churches, as of now, are divided. Marxism, in its aspects of a lay religion, is openly against us, and, as we have seen, so is the Catholic Church. Those groups to whom I have referred as *social collectivists* are rapidly developing a lay religion of human oneness, and can be counted on to be against us. Therefore, if our religion is to succeed in preserving its values, it must also be willing to fight, at least by peaceful means.

Why not limit our new belief to one of philosophy? In

this and other writings, I have shown the dangers of allowing emotion to take the place of reason, of becoming ruled by dogma. We are, as of now, rapidly falling under the sway of dogmas completely out of touch with reality, dogmas with a potential for debasing some of our highest values. Though I would prefer to see our group ruled by reason at all times—or not much more than a creed thoroughly steeped in a philosophy based on reason—I have come to the conclusion that such may not suffice. Our viewpoint is being increasingly attacked, and these attacks are based, as I have repeatedly shown, on no more than dogmas. Why should we not develop dogmas in opposition? Without such, it seems probable that their dogmas will prevail.

The average man has difficulty in justifying his ethical beliefs on a purely rational basis. Here, then, is where dogmas will come to his assistance. When confronted with the dogma that integration is morally right, he can oppose this position with the dogma that it is morally wrong. He will be greatly reenforced in confidence if he knows that he has an organization or group behind him which carries the same conviction. Should this dogma be incorporated into a religion which he accepts as true, he will feel even greater support.

If we develop a religion to justify our racial apartness, I wish to offer a suggestion. Though such a belief should have as its main tenet the preservation of the purity of our race, in other respects it should leave leeway for variations of belief. The various orders of the Roman Catholic Church are a good example of what I mean. The religion should welcome new and able leaders either in the areas of action or thought.

Should such a new religion find its life in individuals, without the benefit of an institution, as does Confucianism,

or should it develop an organization? Here is something for our best minds to ponder. It has been said, and with some truth, that "institutions never die". This, then is an argument in favor of the institution. The main danger, as I see it, is that an institution, with time, tends to become inflexible and out of touch with reality. This seems a small risk compared with potential gains for our cause.

An argument for an institution based on a belief in racial apartness can be found in the fact that, unless monistic minds can be turned to some other field than society, we will always be faced with the activities of zealots trying to make us all into one. In addition to this, as long as our colored minority believe that they have a chance of amalgamating with us, some of them at least, will be pushing programs of integration.

In case we develop a creed based on the propriety of racial apartness, there are a number of practical questions that must eventually find answers. Here I am going to suggest the questions and indicate several possible answers. I believe it premature to try to give anything like final answers at this time.

Should we adopt the basis that we wish to preserve apartness to help maintain our superiority? This should help make the creed effective with its adherents. From this point of view, it would be serviceable and therefore good. On the other hand, the inferior react in a most violent way to conceptions of superiority and inferiority. These beliefs, as we have seen, they wish to do away with. Any claims of superiority must reckon with those (including members of our own race) who will go to any length to do away with any belief based on a recognition of the fact that human beings may be found who are innately either superior or inferior.

Should we depend on the fact that racial crossings are biologically unsound as the sole fact that we employ on which to build a dogma? In case this belief is sufficiently effective, it should be good. But it may not suffice.

Should we depend on the fact that racial antipathies have been placed in us, providing we are normal, by God or nature, and we wish to live in harmony with such feelings? We can claim this as a proper dogma. For this, apologies should not be necessary.

We can look far afield and into the past for proof of the depth of the feeling of normal people with respect to race. Buddhism lost out in India because its precepts ran counter to a belief in the caste system, and this in its turn was based on race. In the case of India as well as America, we are in an area of beliefs and feelings of fundamental importance to normal people.

Possibly some may consider the creation of a religion based on race to be in the nature of an extreme measure. No doubt this would have been true had not zealots made Human Oneness into a quasi-religion. When we are confronted with beliefs that may lead to the permanent degradation of our own kind, extreme measures are called for.

XVI

HUMAN ONENESS AS A *VALUE*

In the last essay we considered human oneness as a religion. Here we shall consider it as a theoretical value; in other words, its worth as a moral conception.

Possibly the final factor determining whether we shall have the right to racial apartness will be what men come to believe is right or moral with repect to racial apartness or integration. I believe that I can illustrate this by turning to specific instances.

While the Deep South, as I write, appears to be still overwhelmingly against integration either now or in the future, we find a somewhat different situation in some of the border states. In these areas, even where the majority are against integration, we may find a minority who express a belief that the area is not yet ready for integration. As I see it, such individuals have been won to a belief that integration is really proper but that a period will be needed before this belief will become generally accepted. It is my intention to meet the issue of moral propriety squarely, and emerge with some conclusions.

To a man of normal outlook, the conception of human oneness may indeed seem strange; so much so that he may have difficulty in realizing just what is meant by it. Not so with the monist. Auguste Comte (1798-1857), as we have

seen, came to the conclusion that the individual represents but an abstraction and that society *as a whole* is the only reality. Collectivism also implies the supremacy of the whole over the parts.

Even in the West, there have been no direct attacks of any consequence on our moral right, as individuals, to choose the individuals with whom we wish to associate. At the same time the beliefs advanced by extreme monistic zealots with respect to the proper nature of society, as in the case of collectivists, come very near to an indirect attack on the propriety of such a right. We may broadly sum up this situation by saying that the values of the normal man still prevail in this area. In spite of this fact we find that zealots, by the force of their drive, are successfully imposing on us a belief that in some way it is improper or even immoral for groups to wish to retain their apartness. Though they will not admit it, the quarrel of this group is, essentially, with God or nature for not making us all alike. They relieve their frustration, not by modifying their beliefs as reason calls for, but by a series of rationalizations that demand that we surrender our values in favor of their value—more properly, their mania for human oneness.

Now for a word of background. Western societies have largely been dominated by monistic beliefs for some two thousand years. Under the circumstances it becomes easy for even the most rational minds to assume that there must be some peculiar merit in projects that lead to oneness. Therefore, the social collectivist who wishes to make us all into *one* enters the field to discover that many of us have been so pre-conditioned that we are ready to rate as worthy any drive towards oneness.

It is a striking fact that the intense propaganda to which we have been subjected in favor of integration programs

simply assumes that these programs are right. They have never, in any sense, been justified in reason. Such programs have an overwhelming appeal to the monistic zealot, especially the one suffering from an inferiority complex. As we proceed, we shall find that his feelings are purely subjective, without general validity.

In much of the propaganda for brotherhood—largely emanating from New York City—is the subtle suggestion that we should have bonds closer than nature has suggested with divergent races. Those of us who believe that we can do justice to the multiple values involved in these situations on a rational basis rather than an emotional one will reject this attempt to make us abandon reason in favor of their mania.

Let us return to the question of *brotherhood.* An appeal of this nature has a great attraction for those who substitute slogans for thought. A proper conception of brotherhood does not demand that brothers live together or have the same belief or goals in life. In case it did mean such, the conception would represent but a means of imposing a tyranny; and that is precisely what is being attempted by those who would rule us through the agency of propaganda. No doubt they feel that the most telling device in their list of tricks is represented by appeals for brotherhood.

My encyclopedia of religion says of the term *value:* "Whatever is desired, liked, esteemed or approved." It adds: "All philosophers hold to the subjectivity of value in the sense that value is primarily personal experience." On last analysis, values, as mentioned, spring from the temperament of those who hold them. This will be found to be the case except where values have been implanted by propaganda.

Due to the fact that no final basis for values has been

discovered, some writers correctly refer to them as either *judgment, idea,* or *theoretical* values, thus indicating their limited nature. For convenience, we shall dispense with the limiting term.

Much has been written on the subject of values. Many theorists have tried to discover values that would have a general validity so that they might be employed as proper guides for society. These, in practically all cases, turn out to be based on doubtful theories or, as previously shown, on subjective feelings.

The *Golden Rule* has had a wider acceptance than have most values, being found in one form or another on an international basis. It should be noted that it recognizes the right of the *individual* to determine values.

The zealot for human oneness as a value faces this irreconcilable dilemma: This represents *his* choice in the field of values. It implies equality. What validity should it have for those who do not agree with him that his value is a proper one? What of those who believe that, should it be accepted as a value, it will profoundly mislead humanity? Obviously, the zealot has no right to force on others beliefs that are repugnant to them. Yet that is precisely what zealots are trying to do. In this situation, their own conception catches them in a position that condemns them. Actually, the zealot dedicated to a belief in human oneness is too ignorant and selfish to concede, in spite of his dogma, that anyone has any right to hold ideas or values, unless they be identical with his own.

In spite of the fact that values are determined subjectively, let us look at this subject in the light of some theoretical considerations.

The strength of a free society cannot be found in its capacity to come to wise decisions on a national or international

basis, for experience has shown that it has but little ability in this direction. Its true strength has been based on the fact that such societies allow men to freely adjust to their *differences*. This principle should operate in all directions. Freedom represents such a profoundly felt value that many men have been willing to die for it. All should be free to be as one or remain apart as they choose, to prove their worth or worthlessness, to be equal or unequal. Free societies have been immensely successful not only in economic fields but also in the areas of social adjustment and have been satisfactory to the great majority. A number of fringe groups, particularly those in search of unearned prestige, have remained dissatisfied with such societies.

Ruth Anshen calls our attention to an important belief of Pascal. This is to the effect that if thought is the basis for man's greatness, the principle of morality is to think well, for without correct judgment, there can be no correct action. Let us, then, do some thinking on the subject matter of this essay.

Everyday living calls for divisions among mankind. Advanced societies could not function were this not so, and this is so true that we might properly develop a cult based on the worth of a many-sided society. This could be named *Social Pluralism*. Such multiplicity embraces all of human life, that of the mind and the spirit as well as man's physical manifestations. Pluralism, in this sense is here; it is inevitable; it will always be with us, and, on this basis alone, should be accepted. A sensible understanding of the nature of the human mind suggests that, if we were to incorporate such an idea into a creed, it should help eliminate friction, for the propriety of *differences* would then be recognized. It would provide a basis on which to build a moderate and balanced society. It would permit social and racial apartness.

On the other hand, as these essays have developed and are at this point in the process of further developing, the conception of human oneness but multiplies strife. Neither in theory nor practice is there any valid reason for accepting human oneness as a value.

In closing, we emphatically assert that we may properly limit our interest in and desire to associate with those of our own kind without transgressing morality based on a sane outlook.

XVII

HUMAN ONENESS AS A RELIGION

In earlier essays we have found that in all civilizations there are a few individuals whose natures demand that they find some stabilizing factor to which they can give allegiance. So imperative is this demand that, if they cannot find a factual basis for their belief, they will invent one. But the "invention" of such ideas is apt to consume much time.

Ideas, except in technological areas, usually develop slowly. Lancelot Hogben shows that a logical step in mathematics might wait a thousand years to be realized. The mathematician, E. T. Bell, says that for those who have not had the pain of discovering them, the summits from which broader points of view may be had, now seem to be ridiculously evident. A similar limitation is apt to prevail in the area of philosophy.

The evidence indicates that an idea as simple as monotheism did not easily occur to humanity; nor, without indoctrination, is it easily *grasped* or spread. Francis Parkman has shown that, at first, American Indians understood this idea only with difficulty, if at all; they continued to see many forces in nature rather than one.[1]

Though the evidence indicates that neurotic and limited individuals, potential monistic zealots, have represented

parts of all human societies, this does not mean that they automatically or easily come by beliefs that will afford them comfort.

The Egyptian Pharaoh, Ikhnaton (1375-1358 B.C.), is usually given credit for first proclaiming monotheism. Ikhnaton's belief had, except for the principle of oneness, little resemblance to the present conception of God. It required time and effort to develop this belief to its present form.

Due to the fact that faith in monotheism has lost much of its appeal to many monistic minds, they have been searching for a new belief in which they could place confidence.

Since the advent of Marx as a social theorist, a new "religion", if it is to satisfy the monistic mind, must meet three requirements. *First:* it must have humanity as its central core. *Second:* to inspire the monist, the religion must be based on oneness. *Third:* it must be theoretically expandable to embrace the whole world of its subject matter. The oneness of humanity meets all of these requirements. It has, however, some fundamental weaknesses.

As monists have been trying to impose a belief in human oneness on us as a faith, some of us have objected to accepting our beliefs about humanity on faith. We claim that in pushing his faith the monist has done violence to facts. These essays are devoted in large part to a consideration of the truth or falsity of human oneness. We believe that they have sufficiently shown that a belief in human oneness is in every way false.

A developing source of strength of the religion of human oneness is its appeal to the East, particularly in those areas whose peoples suffer from a sense of racial inferiority.

One of the strange things about the emerging religion of human oneness is the fact that it is being put over as a

religion without anyone, including its promoters, specifically recognizing it as a religion, or claiming such a status for it. From a thousand activities of leftists we find that this is the case.

Though I have given evidence in an accompanying essay that human oneness is being accepted as a religion, in what follows I wish to more specifically call the reader's attention to these religious aspects.

In an earlier essay I mentioned that I have a number of young friends who, while attending our universities, were indoctrinated by a belief in racial equality. I have also recently met a number of university students with whom I have discussed both race and religion. In these talks I did not find a single student who objected to expressions of doubt as to the truth of the older religions, though all of them reacted violently to doubt of the propriety or worth of the conception of human oneness as particularly embraced in a belief in race equality. One refused to listen to evidence that racial crossings are improper, and most of them brushed this aspect aside as though it was distasteful to them. A recent acquaintance, a retired army officer, has just completed a course in anthropology at a Western university. He has been completely won away from his previous belief in race inequality. All of these products of our modern universities have reacted to criticisms of the conception of human oneness much as individuals of an earlier generation would have reacted to criticisms of their church dogmas. Here, then, we have evidence of a dramatic change in beliefs, further evidence of the rise of a new religion, for which our universities are becoming increasingly responsible.

A recently published dictionary of anthropology "plays down" all racial differences.[2] Wherever possible it identifies names with linguistic groups, rather than races. While this

is significant of the change that is being brought about in our racial beliefs, such does not necessarily indicate that this change is accompanied by the depth of feeling that is usual in the case of a religious belief. With respect to the term *Aryan,* the dictionary reacts somewhat violently, and ends by telling us that attempts to equate *Aryan* with "culture and race" must fail. Now for another case of the crusading spirit inspired by the new religion.

Bergen and Cornelia Evans are the authors of *A Dictionary of Contemporary Usage.*[3] In defining *Caucasian* they drop their usually moderate attitude to launch a minor crusade, and tell us that the employment of Caucasian in its racial sense is vulgar, offensive to humanity, language, and ethnology. Due to the fact that this dictionary stresses *usage,* I decided to make some tests. I requested friends, acquaintances, and even strangers to define *Caucasian,* and all indicated that they considered it synonymous with White. I also asked them if they had any emotional reaction to Caucasian. None, except recent graduates of universities have had, and these usually avoided answering the question, as though they sensed a trap. Others have been so free of such a feeling that they have not been able to understand the nature of this latter question till I gave some background.

What is responsible for the strange reaction of the Evanses to the term Caucasian? I do not know, but I believe it to be a fair assumption that they have been won to the religion of human oneness. I also assume that they limited their testing of the term to the writings and beliefs of academicians. Evans is a teacher. In any event, we find further evidence of the part being played by academic minds in spreading a new religion.

A monthly publication, *The Truth Seeker* has long been

devoted to the cause of a better humanity. Its outlook with respect to the older religions is skeptical. Many of its readers are atheists. Now let us see what happened when its editor, Charles Smith, launched a campaign to help establish a sounder racial outlook, one based on reality. I quote from a letter by him:

> *The Truth Seeker* and its editor are being bitterly denounced because of racism. The going is getting rougher. Other than *Truth Seeker* readers, nearly all avowed Freethinkers, Rationalists, Atheists, etc., are anti-racists. We have lost one eighth of our subscribers and will doubtless lose that many more when we next ask for renewals, making one fourth.

In the foregoing we find the skeptics adopting a new religion, directly concerned with humanity—not a better humanity but the *oneness* of humanity. Thus, we find oneness, as though it were a value, crowding out rational values.

To establish the new religion of human oneness, zealots must first destroy our capacity to think rationally about humanity. They are now well into the first stage of this program. After the completion of this stage, they will be able to proceed with more success in their program of making us all into one.

Has the religion of human oneness anything to offer intelligent members of our group? The answer is, emphatically, no! Presumably, its best claim for support would be based on the hypothesis that it should help end friction between groups. As has been shown in accompanying essays, racial apartness rather than integration makes for harmony. It succeeds not only in practice, but represents a natural solution of a complex problem, and, in addition, helps preserve basic values.

The religion of human oneness, due to its very nature, demands that converts do all in their power to reduce everyone to the intellectual nihilism inherent in oneness. Let us picture the nature of the society that will develop in case extreme monistic zealots have their way and gain a general acceptance for their new religion.

The ideal of zealots with respect to society, one which the religion of human oneness would create, if pushed to its logical conclusions, is an amorphous ameba-like mass, without head, devoid of eyes and ears and without a brain, but capable of pulsating throughout its mass to either of two words: *unity* and *oneness*. Of course, the ideal of the monist cannot be quite realized. We judge from the past that a few individuals will succeed in struggling out of the vast collectivistic society spawned by monistic minds. But as they contemplate the pathological monstrosity from which they have freed themselves, these individuals will discover it moving to crush or reabsorb them. They cannot then be so concerned with their own fate as with the loss of the fine destiny that they had dreamed of for their kind. Is it a cause of surprise that, when contemplating such a fate, those of us capable of realizing its degradation are aroused against the zealots who are urging us to surrender with docility to the whole—to give up our right to be different?

XVIII

ANOTHER LOOK AT VALUES

Providing we look towards *ultimates* and try to establish a basis for values, we discover that we cannot find values that would appeal to moralists. Instead, we make a discovery that is shattering to their basis for evaluations. We shall develop the fact, as we proceed, that the ultimate arbiter of values is sheer power.

Can naked power find a proper place in conceptions or morality? Has not morality been greatly concerned with limiting such power? Can such a limitation be carried too far? The answers to these questions are of fundamental importance to humanity, so that in this essay I shall attempt some answers, even though these lead to startling conclusions.

Horatio Newman refers to *the web of life,* meaning thereby, life's inter-relationships. The biologist knows that it is possible that all living forms developed from a single beginning. If this be so, it indicates that all living forms are related. In the case of higher forms of life, evidence of relationships becomes overwhelming. This is so conclusive that we need not doubt that all mammals have descended from a common ancestry and therefore are related. Men, of course, are mammals, and as members of a species are divisible into races. We have seen that these races vary a

great deal, though the relationships within a species are closer than to those outside it. Still, these relationships, by being close or distant, make but for *degrees* in differences, not absolute differences. Yet a monistic moralist may slaughter and consume relatives among the mammals, and this simply because these mammals have not the power to defend themselves. At the same time the same moralist may become infuriated by the very conception of stratification among humans, if it is even suggested that this is based on innate superiorities and inferiorities. As far, then, as ultimate values go, the monistic zealot's values are purely arbitrary. Further, they are *his* choice. And, as we have shown in preceding essays, in making them he consults neither reason nor the preferences of others.

Though man is all but unique, because his brain is so far superior to that of other animals, this difference is still only a relative one. The human brain is made up of a number of evolved structures, and similar structures can be found in such retarded forms as reptiles. Man's uniqueness, so far as he is unique, is due to the relative great size of his brain and to the advanced development of certain of its structures, and, possibly, to a higher quality of these.

Possibly man is unique because of his form. Maybe this completely sets him aside from the rest of the animal kingdom. Here, however, we again find that differences are only relative. Apes approach the human form, while monkeys and their relatives grade off towards other forms, less human in appearance. To further complicate matters, some races are more simian in form than is our white group.

We have now found that in both the fields of mind and body, there are differences in human races, and that with these, there occur transitions till they finally merge into other forms in the animal kingdom. At no time are we deal-

ing in absolute differences. Where then, if oneness is proper, should it stop? Why not the oneness of all mammals? Or maybe we should include all vertebrates. But we are becoming arbitrary in our divisions. Why not the oneness of all life? Certainly, if we accept *oneness* as proper, we are not justified in arbitrarily stopping, as does the monist, with humans.

We are told by the moralist that of all life, that of the human being is of the greatest worth. Presumably this is because, of all animals, humans are the most intelligent. Let us accept this belief, to see where it leads us. Life, then, is valuable to the extent that it is vested with intelligence. Such gives a basis of values, but one completely at variance with that which the monistic zealot would force on us; accepting intelligence as a criterion of worth we must attribute a greater worth, a higher value, to the life of our more intelligent races.

The monistic zealot finds himself in this position. Great differences in intelligence (as between animals and man) represent absolute differences, justifying enslavement and slaughter of the animals, but lesser differences (as between humans) have no validity at all.

Lest the reader conclude that I am trying to undermine the basis for *all* morality, let me hasten to say that I am a firm believer in simple person-to-person morality. Something akin to this can be found in many social and even non-social animals, as is shown by Max Eastman.[1] Sir Arthur Keith informs us that the chimpanzee is the most social of the great anthropoids, and lives in groups of from fifteen to twenty-five individuals of all ages. Though the chimpanzee is a rugged individualist, he has developed, in rudimentary form, the essentials of human nature. Keith believes that these qualities were greatly strengthened in

pre-human stages of our development.[2] I have a robust confidence that these primitive qualities will survive, though I have no confidence whatever in the average man's capacity to come to the right conclusions where values are complex. In fact, his proneness to do good may—pragmatically speaking—result in life's greatest evil; as of now, it is promising to burden the future with all manner of defective individuals and groups, both nationally and internationally.

In spite of the fact that most men wish to do what is right, it would simply be childish to believe that society will ever achieve a state where it will not have to continue to guard itself against the activities of its unscrupulous members. We can count only on the principle which we have been discussing operating in the case of the majority, and this, over a period of time.

The supremacy of the values created by monistic minds, which would make us believe that virtue must be mainly concerned with protecting the weak, has not been seriously challenged since the Enlightenment, with the exception of the philosopher Neitzsche. At the same time many have protested against the rising tide of mediocrity in our culture, though this does not constitute the type of challenge that I mean.

Neitzsche's views were, in many respects, excessive. They were largely dominated by an emotional outlook, and failed to suggest a practical means of combating the irrational social dogmas that in the name of virtue were taking over during his time. Though we shall not try to carry much further than Neitzsche, we will suggest a few limited counter measures that can be taken, hoping that the future may be able to carry much further.

As a first move towards establishing the worth of reason in social fields we can repudiate the belief that virtue will

unduly preoccupy itself with advancing the interests of the inferior. We can also show that those who would have all of our social values dominated by a belief that virtue is based on social programs for the "betterment" (perpetuation) of the inferior are usually themselves inferior. Not only is their morality basically at fault; however successfully disguised, it is based on selfishness.

Power, then, which was once used and abused by the strong, is now being abused by the weak, through their capture and control of our beliefs about morality.

XIX

VALUES—A GUIDE TO THE FUTURE

Neanderthals comprised a number of groups, varying considerably in structure. Considering their primitiveness, they survived till comparatively recent times, till some seventy-five to fifty thousand years ago. They were widely scattered, and were to be found in Europe contemporaneously with the Cro-Magnons, who probably contributed to our white ancestry through amalgamation with other stocks. Cro-Magnons were a tall, large-brained people, with features that would pass for modern. Neanderthals, on the other hand, were short, for they averaged but 5 feet, 3 inches. Their faces showed primitive characteristics with very heavy brow ridges, retreating foreheads, with low-vaulted skulls. Like apes, they had little in the way of chins. Their heads were both broad and long, and "unbalanced" because of the way they were set on the neck. They stood with a peculiar stoop, and with bent knees. Their teeth were large; their bones heavy, with large joints. They had a number of ape-like features, particularly evident in some of their limb bones.

What happened to Neanderthals? Anthropologists are all but unanimous in a belief that they were not absorbed by our ancestors and that they could not, in the limited time available, have evolved into modern men. They may be con-

sidered to have been an evolutionary side line which became extinct. A few anthropologists have suggested that a limited number may have been absorbed in a few small and remote areas, because a few individuals, in these places, appear to have Neanderthal-like features.

Though the student of race problems may run across the assertion that two races have never lived in juxtaposition without becoming mongrelized, we have just seen that this is not so. Some of our anthropologists, who should know better, sometimes are trapped by a belief that mongrelization is inevitable. All of the evidence indicates that Neanderthals and some of the strains which contributed to our white stock did retain their racial purity though they inhabited either the same or adjacent areas.

It would be extremely interesting to know what brought about the extinction of the Neanderthals. Were their European representatives eventually exterminated by force in battles with Cro-Magnons? Or did they simply fail to compete successfully for a limited supply of food?

The facts that we have reviewed imply that it was race prejudice which kept our ancestors and Neanderthals from becoming mongrelized. We should be thankful to this factor for saving us from a severe step backward.

We, in America, in our Negro problem, because of the values involved as well as the number of people, face what is without doubt the greatest biological crisis in the history of mankind.

The best solution of our racial problem would be a return of Negroes to Africa. There they could carve out their future, as their talents permit. If they have the abilities which our collectivists claim for them, they would have full scope to exercise these. On the other hand, if they are not so talented, Africa should prove to be a good refuge area for

them. They could live in peace, freed from the competition of a race alien to them. This idea was backed by Lincoln himself.

If the Negro had to compete on equal terms with other groups, he certainly could not hold his own. A number of factors, however, are involved. Let us consider two of these. In many occupations the Negro is handicapped in securing employment because of his race. To offest this difficulty, laws are being passed to make it illegal to discriminate against him. If enforced, these will have the effect of insuring him employment even where his talents would not allow him to survive in free competition. All social agencies are doing their best to see that he does not have to stand on his own feet. In these ways, nature's program is being circumvented.

Our social collectivists have campaigned to end discrimination *among* Negroes. As a rule, they prefer their own lighter members. Some theorists have concluded that such a practice, if allowed to operate freely in sexual selection, would end our Negro problem by gradually eliminating Negro genes. One optimist puts this time at 200 years. Others have suggested that, as Negroes become lighter, they will cut down on their high birth rate, as they will not wish to bring more of their kind into being. In case Negroes would reduce their births till the decline of their kind represented only one per cent a year of their present numbers, the American Negro problem would be solved in one hundred years.

In the area of values, there are, in reality two factors, operating sometimes in conflict with each other. These are: *first,* survival; *second,* survival in an improved form. Around these two factors, much of life's romance and significance revolves. Nature's first demand has to do with sur-

vival. From then on, one of life's inspirations comes from attempts to magnify or glorify it through improved progeny.

Today, as has been shown by both Landis and Cook, we face the gravest of problems in the threat of over-population. Still, our "advanced" social theorists are going to desperate lengths to do away with all information and attitudes that would help eliminate the inferior from the stream of the future.

We may turn to the animal kingdom for proof that *selection* can produce wonders in the way of change. This transformation has been particularly effective in the case of dogs and pigeons, where, in some instances, drastic selection has been practiced. Some members of both of these groups have acquired dramatically new forms. According to Theodosius Dobzhansky, the horse has been changed in size, shape, and disposition since its domestication. Though radical changes in form are possible in the case of humans, it seems improbable that such radical changes will occur. Most of the altered forms referred to in dogs and pigeons were brought about simply for the sake of novelty.

Such possibilities for change have been employed to mislead us by some social radicals, including some anthropologists, as well as geneticists. In this, they stress a belief that changes of a radical nature are going on constantly within our human group. The apparent reason for their position is to convince us that the conservation of biological worth is not necessary. They imply that unaided change will accomplish the same results. Such a position is, of course, profoundly misleading. Now, look at the other side of the human situation—that of its stability.

Carl Seltzer shows that early Egyptian artists had a

genius for caricaturing racial features so that the important physical characteristics of the head and face are shown. In these early portraits, the Semites show their typical features. Such portraits also show other groups in typical form as of today. We have already seen that in Europe, Cro-Magnons essentially of modern type were contemporaneous with Neanderthals.

In spite of the fact that evolutionary changes are apt to operate with extreme slowness, an interesting situation exists which we must comment on. Sufficient numbers of studies have been made of superior deviates among humans so that we can say with confidence that our white group could be radically improved in mental potential with but little change in appearance. Such changes as would occur would be in the direction of greater beauty, by modern standards.

Because our innate drive for quality is deep seated, if it were left to its own devices, or given some encouragement, it would certainly, to a point, operate quite successfully.

In spite of the fact that varied social values are an omnipresent aspect of all societies, and so much so that even the projects of the social collectivists will never succeed in entirely freeing us from them, we should not jump to the conclusion that they are not present simply because we do not at times observe them functioning. Some of the best of these have become so much a part of the people that their operation may be simply taken for granted.

The monistic zealot who has adopted society for his field is either suspicious of or absolutely opposed to values arrived at by natural social adjustments. As these are apt to result from the interaction of a variety of values, they do not have that clear-cut singleness that he demands. Such values arise by means of by-passing him, thus raising doubts as to

his importance; by circumventing him, they deny his "moral leadership". He carries less prestige. No man enjoys being demoted, or by-passed in an area in which he considers himself competent. Here we have a contributing reason for the monist's objection to "natural" solutions of problems.

XX

REFUGE AREAS

As monistic minds impose their beliefs on us, we discover an increasing veneration for One World. In this world individuals, as well as nations, must be equal. Zealots would convince us that we should advance backward areas, irrespective of consequences to ourselves. Such areas, from the point of view of their obsession, must be improved till they are the equals of the rest of the world.

A few of us on the periphery of the new dream world *to be* have our doubts. We wonder if the monistic zealots urging us toward One World are not doing this simply to satisfy their mania for oneness. We find we cannot join them in a belief that their programs are either desirable or proper. We see in the conception of One World but a phantom, a dream created to satisfy the zealot's mania. Where the monist sees but one value—broadly viewed, equality—we see many. In what follows we shall be glancing at these varied worlds. While doing so, we shall try to throw light on the many values that should properly influence them.

My dictionary of Anthropology defines a *refuge area* as:

> An area into which there is immigration after pressure from other tribes. These areas are likely to be economically poor or protected by natural barriers.[1]

Now, as the biologist is well aware, such areas exist for other than human forms of life, particularly those handicapped in competition with modern mammals. Reptiles are relatively more plentiful in deserts or tropical lowlands, where they have less competition from more advanced forms of life.

It seems probable that refuge areas have existed since living forms became sufficiently complex to be able to search them out. Differentiation goes on constantly, even if slowly, and in this process, some fail to hold their own. It is these latter who move to the refuge areas.

A few years ago a primitive form of fish, previously believed to have become extinct millions of years ago, was caught, at great depth, off the coast of Africa. Since then other specimens of this species have been found under similar conditions. No doubt they had retreated to depth, become adjusted, and survived. If this be true, they had found *their* refuge area.

Most refuge areas for humans became inhabited long in advance of recorded history. We shall later review an exception to this rule. To account for the others we may reconstruct—on a basis of probability—these occurrences. Such calls for one or the other of two assumptions.

First Assumption: There existed two groups, racially different, and not commingling, living sufficiently close to each other to be in competition for a land area or, if hunters, game. One group was less gifted and moved to a less desirable area to escape competition. Or possibly, as in the case which we shall review, the less gifted group was driven to the refuge area as a result of fighting. In the case of one primitive living race, the Australian aborigines, such moves may have happened many times.

Second Assumption: This contemplates selective emigra-

tion from a tribe or group of its less gifted members. We know from recent studies that immigration, even from one advanced country to another, may be selective as to physical types. In the light of this fact, it is possible that those of markedly primitive type may have been drawn off to refuge areas. This would assume that the primitiveness of physical structures goes with retarded mental development or that more primitive forms found less social acceptance, and withdrew to avoid various kinds of discrimination.

Those inhabiting refuge areas may be listed as, in addition to the Australians, the Bushman-Hottentots as well as Negrillos (drawf and pigmy Negroes of Africa), and the Negritos, a similar but not identical group, found in some Pacific islands. Certain inhabitants of southeast India are quite primitive in structure and may be considered to be in refuge areas. Tropical lowlands are usually inhabited by refuge groups, and there we find the Negroes. Moving northward, we discover the Ainus and the Laplanders, as well as Eskimos.

Now, for a broad consideration of refuge areas. By all odds, the most important, from the point of view of the numbers which they support, are tropical lowlands. Though life is easy in these regions, gifted groups have not, with one exception, been attracted to them. The backward groups (assuming they did not originate there) who have moved to them may have undergone a further adverse process of selection because of the ease of finding a living. In such areas initiative and energy are apt to be penalized. Sometimes less primitive groups are found in tropical highlands, the climate there being less debilitating.

The most common characteristic of refuge areas is their isolation. Such places *may* become refuge areas, but do not always fall into this class. A list of such lands would include

deserts, peninsulas, small islands, very mountainous country, and thickly forested areas, as well as northern wastelands, and above all, the tropics.

We may find refuge areas even within refuge areas. The very primitive Negritos and Negrillos, though always few in numbers, are widely scattered, and may be found in densely forested parts of Africa, New Guinea or the Philippines. Possibly a somewhat similar group, found in India, are racially different, though they resemble Negritos and Negrillos physically, as well as in finding refuge in thick jungles. Also, they are few in numbers. The Negrillos are the sole inhabitants of the Andaman Islands, in the Bay of Bengal, south of Burma. Griffith Taylor believes these groups to be a stunted variety of Negroes, contemporaneous in development with Neanderthal man. Even the dark-skinned races do not want to integrate with them.

The Hottentot-Bushman group are primitive tribes, tending to be dwarfs. Their habitat is an extremely dry desert to the south of the tropical forest areas of Africa. Some of the Bushman groups have vastly developed buttocks. They may have originated as a mixture of Bushman and Hamitic peoples, in early times. They are somewhat lighter of skin than are true Negroes.

The greatest refuge area in the world is found on the west coast of tropical Africa. The areas involved have names known throughout the world, such as the Gold Coast (now Ghana), the Ivory Coast, and the Slave Coast. In these and adjacent areas are to be found the world's greatest concentration of Negroes.

The Australian aborigines still cling to tribal life, and are found in several parts of Australia. In physical structure they are extremely primitive. They have not been able to adapt themselves to modern conditions. The Catholic

Church has had a mission in the northwestern part of Australia trying to win the natives of that area to its precepts, and in general "advance" them. Others have had a try at modernizing them, but with little if anything in the way of constructive results. On the contrary, with the possible exception of a few of the mixed bloods, they have, as shown by able observers, simply become thoroughly confused.

In India, the Dravidians and Veddoids represent groups showing primitive structures. The southeastern part of the country may be considered a refuge area, and this is particularly true of the island of Ceylon, where the so-called Veddoid type is common. It is probable that these groups were gradually pushed into the more tropical and isolated areas by the more advanced peoples who entered India from the north.

Moving northward we find the Ainus on the island of Hokkaido and the Kurile Islands, off the northern shores of Japan. They are considered to be primitive in their physical make-up. The Ainus may be of white derivation in spite of their off-white skin color and dark eyes and hair. It is believed by some students that they originated as a mixture of primitive White and Mongolian offshoots.

Due to the fact that we can probably gain a true picture of the development of a refuge area in the case of the Ainus, we shall interrupt our account to observe this event. Japan was originally inhabited by a people believed to have been the ancestors of the Ainus. As the better endowed ancestors of the modern Japanese invaded the island, the primitive group offered fierce resistance. They were pushed back and conquered only after centuries of warfare. I believe that, on the basis of probabilities, this represents an accurate picture of what happened, though we cannot be entirely certain that it was the Ainus whom the Japanese were fighting,

due to the fact that the recorders of history at that time were not interested in the anthropological aspects of the war.

Continuing with our review of refuge areas, we move north and far to the west, and in northern Scandinavia, we encounter the Lapps. They occupy a marginal or refuge area, and may be considered to be an intermediate group between Caucasoids and Mongolians, though some consider them to be primitive offshoots of these groups. They are small in stature, usually have protruding cheekbones, and narrow chins, as well as broad rather than long heads. In hair color, they tend toward brown, and occasionally run to black.

Many of the lands of the South Pacific are refuge areas. This is particularly true of New Guinea, to a less extent of the Pacific Islands where the relatively more advanced Polynesians are found.

Eskimos are to be found in both Asia and America, and may be considered a primitive group.

Judging by their physical structures, we may assume that the groups which we have considered have been retarded in their evolutionary development, and further assume that the retarded development will hold also for their mental potential. Certainly, all available evidence points towards such a conclusion. This has been borne out by some studies made on the ground by the psychologist, Dr. S. D. Porteus.[2] Some of these were made by him in person—some by his students. Based on the tests, Porteus concluded that the primitive groups found in refuge areas are there because they lacked the ability to compete with better endowed groups. They are, then, in their proper element.

Any understanding of the world's social and racial problem based on an intelligent outlook will recognize the

propriety of refuge areas. By the separation of widely divergent groups, both gain. Due to this apartness, the abler group finds a greater scope for the development of its talents, while the less gifted one is not disturbed by situations to which it is unadapted by nature to respond. It is worth noting that peoples found in refuge areas seldom leave them voluntarily. They have not, of their own accord, played a part in peopling the new world.

In most refuge areas, populations tend to be stationary or decline. Here is another, or should I say the fundamental, reason for leaving such populations to work out their own destinies. If they be so unsuited to modern conditions that they cannot hold their own, nature should be allowed to take its course.

If a group is so poorly adapted that it cannot adjust to modern conditions, its gradual extinction will be to its own advantage as well as that of other groups, for misfits suffer unbearable strains. To help them is to multiply misery.

We have seen that the zealot's mania for One World is, no matter how improperly, influencing our beliefs. When he backs his position by calling on "morality", he finds a climate of feeling exactly suited to his programs. Have we not been taught that the meek (the weak) shall inherit the earth? Has not every effort been made to convince us that this is a fundamentally proper belief, and that we should subscribe to it? It goes without saying that our social collectivists are in entire accord with this belief and the perverted value implied by it. To help maintain this "value", they have been busy developing a whole new but false "understanding" of nature. Let us examine their new project.

Some of our "advanced thinkers" are "discovering" that a belief in the survival of the fittest does not reflect the facts. On the other hand, they would have us believe that—in

some strange way that I cannot fathom—nature is not competitive. According to their belief, nature is cooperative. Here, then, is a variant of the cooperative theme which they now claim is natural to man, as we discovered in an earlier essay. This new invention in beliefs has as its unavowed purpose a shielding of the weak. In nature, the parasite is as anxious to survive as is his host, and here is a case of creating a new *rationale* to help achieve this end. In connection with the foregoing remarks, we may offer a further deduction. The very fact that higher forms of life have been afflicted by parasites is proof that nature is not beneficent. Lest I be misunderstood, let me add that, neither is she wantonly cruel. In these particular matters, she happened to be simply neutral. That is, neutral as between beneficent and cruel, but still on the side of the strong.

The well-versed biologist knows that nature has "experimented" extensively, and has produced many misfits, and that often these have perished. In some instances, groups may have simply failed to keep up with competitors. In a sense, then, *misfit* may not indicate a radical maladjustment to environments.

As horses have occupied areas, over a large part of their evolutionary history, favorable to the preservation of their bones as fossils, much of their development can be traced. It is amazing how many false starts were made; how many lines eventually became extinct.

Due to the fact that much of the evolutionary history of humanity has been carried on in forested lands, and that these are not favorable to the preservation of fossils, we know comparatively little of man's evolutionary development. It is therefore not possible to say how many false starts were made. Ales Hrdlicka has considered this subject and has come to the conclusion that, though the main human

stocks have persisted, many lesser races have not. He believes that no proper estimate of the numbers of these can be offered, and shows that only the head of the life stream seems immortal, while those who cannot maintain the pace are shed.

Let us for a moment allow our minds to play over the vast expanse of time since the first manifestation of life on our earth. First, we see the simplest of forms. With time, these gain in complexity. From small forms evolve large ones. In this process, some stay behind; others forge ahead. This differentiation in size is accompanied by a certain increase in complexity. In this connection, we must make a point of the fact that complexity was increasing not only within individual organisms, but was being everywhere multiplied by the division of groups into sub-groups.

Now let us imagine the impossible: that at some point along the line, while largely unconscious forms of protoplasm were developing, a collectivist appeared and succeeded in gathering all forms of life into his ideal of oneness. What would the outcome have been? Should he have succeeded, we may state with confidence that all life would be back in the simplest of forms, or, more probably, would have expired.

Again, let us suppose the impossible: Somewhere in the development of the order of mammals, one appeared to successfully proclaim the doctrine of the *oneness of mammals*. To this belief a few of the more intelligent ones might have protested, and pointed out that some mammals were archaic and that if nature ran her normal course, they would probably play out. To this the collectivist would reply that they were all *mammals,* thus making them of equal worth, and the new *oneness* was devoted to the cause of seeing that they did not perish. Burdened with this impos-

sible task it is probable that the mammalian order would have either mended its way or also perished. Today we face something of a similar crisis.

Social collectivists take it for granted that many individuals in our own group will fail to beget offspring. Nor does this disturb them. But in case the survival of a group in a refuge area be threatened, they become distraught. They overlook the fact that groups perish all about them, in the sense of failing to reproduce. In this connection let me quote from Keith, who says:

> In modern civilized communities it is estimated that sixty per cent of the people who are victims of selective agencies, that an eighth part of one generation gives birth to half the succeeding generations, that in the course of a century fifty per cent of families are eliminated and replaced by expanding families.[3]

With respect to the foregoing, should such a group be *isolated,* how different the reaction of social collectivists would be. What emotional convulsions zealots could then suffer for our benefit. And what a rapturous time zealots operating agencies of the United Nations would have in investigating them, in adopting programs to save them. Yet for the geographic factors, the two situations are essentially the same. The one has the elements of drama while the other is devoid of interest. The one allows the collectivist to attract an audience. In the other situation, his words would fall on the wind.

Though, as we have seen, most refuge areas have stagnant or receding populations, that is not so in the case of tropical Africa. There, the birth rate is high, and social collectivists, from Western countries, are doing all in their power to see that nature's program of holding numbers in

balance is thwarted. The United Nations is valiantly trying to "correct" conditions in these refuge areas. In Nigeria and West Africa, the World Health Organization, and UNICEF are, as I write, doing their best to make the prolificness of Africans effective, to help them inherit the earth.

The life of the individual, intelligently viewed, is based on an endless series of adjustments. Some are born with so fine an intelligence and well balanced a nature that such adjustments are made with ease. In practical matters, these individuals are apt to be effective, and may become masters of widening fields. Still others, born into the most favorable environments, cannot hold their own. Everyone recognizes that changes dictated by these situations are everyday occurrences in advanced societies. Normal people realize that adjustments of this nature are proper. Social collectivists, however, try to convince us that *races* should be freed from such tests. If it is proper for us to expect individuals to prove their worth, so is it proper that races should. Such is called for by the law of the survival of the fittest, which we can transgress only at the cost of the future of humanity.

XXI

A RACE IN SEARCH OF A NAME

Except for our white group, major races, as well as most of what we might refer to as *minor* ones, carry well-recognized names. This is so even in the case of our own sub-races. Who is not acquainted with the term *Nordic*? The great majority of educated people could give a description of the most characteristic attributes of this group. But what are we to call our white group? No one can answer with assurance, for here confusion reigns.

In popular usage, the white race is known as *Caucasian.* This is the name assigned to it by dictionaries. Looking backward, a somewhat narrower definition of this name was formerly employed by some anthropolgists, who used it for the group we would now name *Nordic.* German anthropologists objected to *Caucasian* on the basis that the name was proper only for a linguistic group, found in the area of the Caucasian Mountains. This theme was pushed in North America particularly by our distinguished anthropologist, William Z. Ripley in his book *The Races of Europe.*[1] In fact Ripley drops his usually moderate attitude to declare the term absurd when applied to the "Aryan" peoples. Due to these influences, the term *Caucasian* is now considered obsolete among anthropologists; so much so that a recently published dictionary of anthropology fails to even recog-

nize that it was at one time widely employed by anthropologists to designate our group or that it is often so employed in common practice today. To add to this confusion, anthropologists are now employing the term *Caucasoid* to indicate the white race. This term, however, is all but completely unknown to the public.

No doubt the Germans and Ripley were technically right. I for my part, am not satisfied. *Caucasian* had gained a general acceptance before the campaign against it was launched. Without the creation of a better term, it is my belief that it should have been allowed to stand, not in the narrow sense, but to designate our whole white group or family of peoples.

Another term formerly employed as a name for our race is *Aryan;* though, again, some anthropologists confined their usage of this term to what would now be considered Nordic. Aryan has met with a similar fate to Caucasian; also, on the grounds that it represents a linguistic group.

The objection to the name Caucasian by Ripley was made on grounds which he believed to be proper. It has had the effect of playing into the hands of the extremists who wish to pretend that all of humanity is one. At least a minority of this group display a psychotic fear of all racial names. Apparently they believe that these will help preserve racial apartness, and throw an obstacle in the way of amalgamation. This insane fringe seems to believe that if racial names were forgotten, racial differences would be lost track of. They, of course, are pleased that we are without a name. To them, such a loss represents progress.

From the point of view of those of us who are opposed to a mongrelized humanity—that is, if it is to include our group—loss of our name is unfortunate, though, of course, not fatal to our cause.

Sometimes names or symbols have an emotional impact of great power. This is due to a capacity of summing up complementary diversities in an overall singleness. They provide a rallying point for the emotions. We are entitled to such an advantage to help us preserve our standing as a group, with a worthy pride in our race.

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Byram Campbell, who lives in Salt Lake City, Utah, was educated by tutors, on the family's ranch. This intensive training was the beginning of a lifetime study of human beings, their culture and values.

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